

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेश्वरो नमः ॥

॥ श्री भागवतं - प्रथमस्कन्धं - पञ्चदशोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 15

एवं चतुर्दशे हेतुं सम्भाव्याऽर्थं विनिश्चयात् ।

कृतकार्यः शास्त्ररीत्या मुक्तोऽभूदिति वर्ण्यते ॥१॥

भार्याभ्रातृभिरत्रैव सहितो मुक्तिमेयिवान् ।

पञ्चदशे महाराजः कृष्णभक्त्येति रूप्यते ॥२॥

प्रेमोपकारज्ञानानि जिष्णौ राजार्थमाह हि ।

एनं दृष्ट्वैव राजाऽपि तथैवाऽभूद्यतः परः ॥३॥

प्रथममर्जुनस्य प्रेमौत्कण्ठ्यमाह एवमिति त्रिभिः—

KARIKAAS 1 to 3 Meaning: “In this way, in the 14th chapter, after thinking about the causes for Arjuna’s sorrow, Yudhishtira got determined, as to the exact actual cause thereof. Yudhishtira had completed all his “tasks”, and, as per the scriptures, had also attained “liberation”. What he did later is being described now. It is said that, Yudhishtira attained “liberation” here itself, along with his wife and brothers, with the grace of our Lord Sri Krishna, as a result of his Bhakthi to our Lord! This is the subject, which will be described in this chapter.

Arjuna's inner love (to our Lord), the great help given to him by our Lord Sri Krishna, and His "Jnana" (knowledge) also will be described.

It is said, that on seeing Arjuna in this state of great sorrow, Yudhishtira also attained the same state of sorrow.

Through the next two verses, Arjuna's intense love for our Lord is being described.

सूत उवाच—

एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञा विकल्पितः ।

नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्षितः ॥१॥

शोकेन शुष्यद्वदनहृत्सरोजो हतप्रभः ।

विभुं तमेवाऽनुध्यायन्नाऽशन्कोत्प्रतिभाषितुम् ॥२॥

VERSES 1 and 2 Meaning: "Sri Soota said to the Sage Sounaka and others, "In this way, King Yudhishtira asked his brother Arjuna, who was in sorrow, due to separation from our Lord Sri Krishna, all his questions, expressing his various doubts." (1)

"Due to intense sorrow, Arjuna's face had become bereft of his usual "brilliance", and his lotus like heart had become shriveled. He was meditating about the glory of our all-pervasive Lord Sri Krishna, (Vibhu) and due to this, he became incapable of giving answers to his brother Yudhishtira." (2)

श्रीसुबोधिनी: एवं कृष्णोऽर्जुनो नानाशङ्कास्पदं रूपं विकल्पितोऽपि नाऽशन्कोदिति सम्बन्धः। कृष्णस्य भगवतः सखा। सखिस्मरणेनैव व्याकुल इति। एतद्वारा वा भगवानेतानुपसंहर्तुमागत इति कृष्णपदप्रयोगः। अत एव कृष्णसखः। अन्यथा तत एव गमनमुचितं स्यात्। "अर्जुनेनाऽन्विताः सर्व" इति भगवद्वाक्येऽपि तत एव गमनमुचितं स्यात्। "तावद्वयमवेक्षध्वमि"ति

नारदवाक्यं च सत्यं स्यात्। “कृष्णौ यदुक्कुरुद्वहावि”ति च। अवस्थाप्रकटनं तु विश्वासार्थं भगवतैव (?) लीला। अन्यथा भगवतः सावशेषकार्यकर्तृत्वं स्यात्। अर्जुनस्य तेजः शोकश्चाऽयुक्तः स्यात्। अत एव कृष्ण एवाऽर्जुने समाविष्टः समागत इति युधिष्ठिरमुक्तिरुचिता। नानाशङ्कानां पूर्वोक्तानामास्पदं रूपं प्रति विकल्पितः। रूपमेवाऽर्जुन इति वा। प्रतिभाषितुं नाऽशङ्कोदिति वा सम्बन्धः। कृष्णस्य यो विश्लेषः। विशेषेण श्लेषो वा। तेन कर्षितः क्षीणः। अनुत्तरे दृष्ट उपाय उक्तः। शोकेन शुष्यच्छेषं प्राप्नुवत् हृत्सरोजं वदनसरोजं च यस्य। अत एव हतप्रभः। अन्तस्तापे बहिः कान्तेर्नाशदर्शनात्। उत्तरध्यानवायोर्यु गवदुपस्थितावपि तमेव ध्यायन्नुतरं वक्तुं नाऽशङ्कोत्। तत्र हेतुः—विभुमिति। उत्तरापेक्षया ध्यानविषयस्य समर्थत्वात् ॥१॥२॥

शोकसहकृतं ध्यानं जायत इति शोकं दूरीकरोतीत्याह—

SRI SUBODHINI: In this way, Yudhishtira had asked, many questions expressing his doubts to Arjuna, who is described, here by our Sri Mahaprabhuji, as “Krishna-roopam” — of the same “form” of our Lord Sri Krishna! But, Arjuna was not capable of giving the right answers. Arjuna is the friend of our Lord Sri Krishna. Just by remembering his friend, Lord Sri Krishna, his mind got more anxious and agitated. In fact, our Lord had now come in the “form” of Arjuna only, with a view to end the lives of Yudhishtira and others. That is why, the word “Krishna” has been used and also Arjuna is specifically referred to, here, as “KRISHASAKHA” — friend of Sri Krishna! If this was not so, Arjuna would have gone away, on his own volition, to the forest, on the disappearance of our Lord Sri Krishna (i.e. this would have been the “appropriate” action, instead of his coming here to Yudhishtira). Our Lord also would not have uttered the words “on getting the indication from Arjuna only, all of you should go to the final journey!” Due to these words of our Lord,

Arjuna did not go on his own last and final journey (Mahaaprasthaan).

Sage Naarada had also told them earlier, "Till our Lord Sri Krishna does not return to His own abode, till then, all of you should await and remain here."

Here, the words "KRISHNOW" has been used — with a view to indicate, that both our Lord Sri Krishna and Arjuna are respectively the "foundation and basis" (Aadhaar) of the Yadu and Kuru clan! It was our Lord's Leela to have instilled "faith" about the situation, which would develop now, after His own disappearance! Otherwise, the "brilliance" and the "sorrow" of Arjuna would have become useless! Due to this reason, OUR LORD SRI KRISHNA ONLY HAD NOW COME, HAVING ENTERED INTO ARJUNA! Arjuna had great sorrow, due to his separation from our Lord, with whom he was very deeply attached. On our Lord Sri Krishna's disappearance, Arjuna's body had become weak.

Due to sorrow, both the "lotus" flowers of Arjuna viz. the lotus of his heart and face had become "shrunk". In this way, he had become bereft of his "brilliance". As he had lost the outside "brilliance", the sorrow of his heart is also indicated. He was not able to give any reply, as he was continuously remembering our Lord! This constant meditation on our Lord made him incapable of giving any reply to the questions asked by Yudhishtira. His mind was now firmly established in our Lord totally!

This "meditation" on our Lord was accompanied by "sorrow". Hence, the action undertaken to ward off this sorrow is being described.

कृच्छ्रेण संस्तभ्य शुचः पाणिनाऽऽमृज्य नेत्रयोः ।

परोक्षेण समुन्नद्धप्रणयौत्कण्ठ्यकातरः ॥३॥

VERSE 3 Meaning: "After blocking the intensity of this sorrow, with great difficulty, Arjuna wiped away the tears with his hands; but he still remained in a state of great sorrow and anxiety, due to the intensity of his love for our Lord Sri Krishna, who was present in his thoughts, having disappeared physically!"

श्रीसुबोधिनी: कृच्छ्रेणेति। शोकस्तु स्मरणहेतुक इति स्मरणे विद्यमाने शोकनिवृत्तिरशक्या। तथापि तादृशधर्मविशिष्टं भगवन्तं तेभ्यो धर्मभ्यः पृथक्कृत्य पूर्वधर्मैः सह संयोज्य शोकदूरीकरणात्कृच्छ्रेणेत्युक्तम्। **शुचः।** शोकाऽश्रूणि। अभ्यन्तरात्समागच्छन्ति तत्रैव स्तम्भितानि। नेत्रयोः समागतानि तु पाणिना आमृज्य आ समन्तात् मृष्टवा। एवं कृते पूर्वोक्तधर्मयोजनाद्गतकालसहितः परोक्षशब्दवाच्योऽर्जुनस्याऽन्तः प्रविष्ट इत्याह—**परोक्षेणेति।** अक्षात्परः परोक्षः। स्वेच्छयैव पूर्वमिन्द्रियगोचरोऽपि साम्प्रतमिच्छाया अभावात्परोक्ष एव। तेन **समुन्नद्ध** आविष्टः सम्यङ्नद्धः। अयोगोलकं वह्निनेव। अनेनाऽन्तः कथने बलमुक्तम्। भक्तिरपि पूर्वं प्रविष्टा स्वकार्यं करोतीत्याह—**प्रणयौत्कण्ठ्यकातर** इति। प्रणयेन स्नेहेन यदौत्कण्ठ्यं उद्गतकण्ठता कण्ठाभावः। कण्ठमुद्रणमिति यावत्। तेन कातरः कदा वा वक्ष्यामीत्याकुलः ॥३॥

भगवान् वदति वक्तव्यम्। भक्तिर्वदति न वक्तव्यमिति। एवं सति भगवत्स्मरणस्य प्राबल्याद्भक्तिहेतुकभगवत्स्मरणेन भगवति पुष्टे तत्तेजसा कण्ठमुद्रणेऽपगते उद्गतेन बाष्पेण कण्ठे गद्गदता जाता। सा पूर्वं व्याख्याता। ततो भक्तिं दूरीकृत्य भगवन्तमेवोदरीकृत्य पूर्वधर्मयोगात्तानि स्मरन्नाहेत्याह—

SRI SUBODHINI: The remembrance of our Lord Sri Krishna was the reason for his sorrow. It is, hence, very difficult to ward off this sorrow, as long as the remembrance of our Lord persists or remains. Even then, it is told here, that Arjuna undertook those actions, which might remove his sorrow with very great

difficulty. Arjuna stopped the tears of sorrow coming out of the depths of his inner mind! The tears, which had come to the eyes, were wiped away fully through his hands. In this way, what is indicated is the entry of our Lord Sri Krishna into Arjuna i.e. it is our Lord, who had come over here, as Arjuna, having entered into him!

Our Lord had got disappeared from Arjuna's "eyes" (Paroksha). THE LORD SHOWS HIMSELF TO HIS DEVOTEES, THROUGH HIS SENSES, (i.e BODY) AS PER HIS WILL AND DESIRE ONLY! BUT NOW, HE HAS DISAPPEARED, AS IT IS HIS DESIRE TO REMAIN SO! In this "unseeable" form (i.e. outside to the human eyes) OUR LORD HAS NOW ENTERED INTO ARJUNA'S HEART IN A TOTAL WAY. HE HAD GOT MERGED INTO ARJUNA'S HEART IN SUCH A WAY, LIKE THE "FIRE" IN AN IRON BALL! Due to this "ingress" of our Lord only, Arjuna had now got the power to express the thoughts of his mind. The Bhakthi or devotion to our Lord, which was always present in the heart of Arjuna, also played its role now. Due to all these, Arjuna simultaneously got the attitude of love, intense feeling of separation and deep attachment to our Lord — and all these could be seen now outside! Through his love for our Lord, he also got intense feeling of separation and this feeling in turn led to the blocking of his throat. Till the words come out of his throat, the thoughts embedded in the heart cannot find expression or come out. Due to this, Arjuna was silent and asked himself, "as to when I shall tell about the thoughts of my mind". This is the cause for his sorrow!

It is OUR LORD, WHO INSPIRES ALL ACTIONS IN THE HEARTS OF EVERYONE! Now, it is He

who is inspiring Arjuna, to tell those words, which are appropriate to be told. HIS TOTAL DEVOTION TO OUR LORD SRI KRISHNA (BHAKTHI) INSPIRED HIM NOT TO TELL AT ALL (ABOUT OUR LORD'S DISAPPEARANCE). Due to this, the power of remembrance of our Lord, the intensity of his "Bhakthi" to our Lord, got increased manifold. As a result of this, the flow of tears stopped at the throat level! His devotion to our Lord has been described by us earlier. Arjuna now, distanced himself from the promptings of his Bhakthi to our Lord, and accepted the inspiration of our Lord. He now remembered the "Leelas and actions" of our Lord, as he used to remember earlier. This is being told in the following way.

सख्यं मैत्रीं सौहृदञ्च सारथ्यादिषु संस्मरन् ।

नृपमग्रजमित्याह बाष्पगन्दगदया गिरा ॥४॥

VERSE 4 Meaning: "Arjuna, being blocked in his throat, through the copious flow of tears, now spoke to his brother King Yudhishtira, in a choking voice, after remembering our Lord's charioteership, His friendship and of His love towards him."

श्रीसुबोधिनी: सख्यमिति। समानशीलव्यसनत्वं सख्यम्। गुह्यगोपनगुणप्रकटीकरणपदगतात्यागादिधर्मवत्त्वं मैत्री। सारथ्यादिषु भगवता द्वयं कृतम्। सौहृदञ्च। सुहृदो भावः सतामिव कृत्यम्। बन्धुकृत्यं वा इदमपि प्रकटीकृतम्। चकारात्स्वामित्वगुरुत्वे। आदिशब्देन पार्षदसेवनदौत्यवीरासन (?) अनुगमनादि। असमासनिर्देशः पृथक्स्मरणार्थः। इति वक्ष्यमाणप्रकारम्। गिरा। न त्वभिनयेन। शोके तस्याऽपि सम्भवात् ॥४॥

राज्ञा द्वयं पृष्टम्। यादवानाँ कुशलमर्जुनशोके हेतुश्च। तत्र सन्निहितत्वादुक्तन्यायेन भक्तेस्तिरोहितत्वाच्च शोकहेतुमेवाऽऽह वञ्चित इत्यादि भस्मन् हुतं कुहकराद्धमिवोप्तमूष्यामित्यन्तेन—

SRI SUBODHINI: Having the same kind of "attitude" and "common taste" are the signs of true friendship (Sakhyam). Hiding, what is required to be hidden, expressing openly one's qualities (weakness also) and not leaving at any time, one's friend, even at the time of gravest of dangers, is the sign of "friendship" (Mitrata). Our Lord, while discharging His role, as a "charioteer", had fulfilled both these roles of "Sakhyam" and "Mitrata". He performed all His actions, with a very holy and sacred heart, like noble persons would do. Many of His actions were done like a good relative! ALL THESE ACTIONS WERE DONE BY OUR LORD FOR THE SAKE OF ARJUNA ONLY!

Here, the syllable "Cha" (and) is used, with a view to emphasize the "Swamihood" (master) and "Gurutvam" (as a teacher) of our Lord! The word "Aadi" (such as) has been used to indicate our Lord's different roles — to be an associate of Arjuna, serving him, going as a messenger on behalf of Arjuna, sitting with Arjuna and going together etc. Arjuna now remembers all the various qualities and virtues exhibited by our Lord, individually. Whatever was appropriate to be told, now will be spoken by Arjuna, through his words — not through "acting" — although usually, "acting" is usually resorted to, to express "sorrow"!

The king had asked two types of questions. (1) The news regarding the welfare of the Yaadavaas and (2) the cause for Arjuna's sorrow. Arjuna is now replying the question pertaining to his sorrow, in the first instance, as our Lord Sri Krishna was very near to him. He had to forcibly suppress his "Bhakthi" to our Lord and now began to tell the cause for his sorrow.

अर्जुन उवाच—

वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा ।

येन मेऽपहतं तेजो देवविस्मापनं महत् ॥५॥

VERSE 5 Meaning: “Arjuna said, “Oh Emperor Sri Yudhishtirji! I have been “cheated” by our relative Lord Sri Hari. Due to this, my great “brilliance”, which puts even the celestial deities in great wonder and astonishment, has been lost.”

श्रीसुबोधिनी: भगवता वञ्चितस्य ममेयं गतिरित्यर्थः। वञ्चनप्रकारमाह—येनेति। ननु भगवान् परमकृपालुः कथं वञ्चयति? तत्राऽऽह—हरिणेति। सर्वदुःखहर्त्ता। यदीदानीमर्जुनस्य तेजो नाऽपहरेत्तदा यादवानामिव कालवशादस्याऽप्यौद्धत्ये सर्वनाशः स्यात्। अस्य मुक्तिर्न स्यात्। अतः सर्वरक्षार्थं तेजोऽपहतमित्यर्थः। ननु तेजोऽपहरणनिमित्तसान्निध्यं किमर्थं कृतमित्याशङ्क्याऽऽह—बन्धुरूपिणेति। तत्रापि भगवता वञ्चनं कृतम्। बन्धुरूपमस्याऽस्तीति बन्धुरूपी मातुलपुत्र इव। ततो लौकिकव्यवहारेण निकटे गते तेजोऽपहतमित्यर्थः। ननु स्थितेऽपि तेजसि देवानां रक्षकत्वात्मिकमनेनाऽनिष्टं भवेदित्यत आह—देवविस्मापनमिति। देवान् विस्मापयतीति। ननु वामनस्य विद्यमानत्वान्न शङ्केत्यत आह—महदिति ॥५॥

ननु तेजसि गतेऽपि मन्त्रादीनां विद्यमानत्वात्का तव चिन्तेत्यत आह—

SRI SUBODHINI: “I have come to this pass, due to being “cheated” by our Lord!” Arjuna now tells the way, he has been “cheated”. No doubt, our Lord is always very compassionate. Then, how come this sort of “cheating” is being referred to? On this, it is said, that OUR LORD’S HOLY NAME IS “HARI”. HE ALWAYS REMOVES EVERY TYPE OF SORROW! If He were not to remove and take away the “brilliance” of Arjuna, at this time, he would have also come under the control of “time” (Kaala) like the Yaadavaas, and got fully

destroyed. HE WOULD HAVE NOT GOT "LIBERATION". Hence, our Lord, through His intense love and compassion only had removed the "brilliance" of Arjuna, so all the Paandava brothers will be protected.

Arjuna felt very near to our Lord, as he was also our Lord's relative. Even as a relative, how come the Lord has made him feel "cheated" by Himself? Being the son of his uncle, our Lord's "relationship" (as a family member) is established. It is said here, that using this "worldly" nearness or relationship also, our Lord had removed the "brilliance" of Arjuna. If this "brilliance" had remained in Arjuna, there was no cause for any mishap or danger, Arjuna was also the "protector" of the celestial deities, through his great power - as his power and brilliance used to put even the celestial deities in amazing wonder! It is said here again, that Arjuna's "brilliance" was such, that even Lord Vaamana, who had protected the celestial deities earlier, could not conquer or suppress the "brilliance" of Arjuna.

Now that Arjuna has become bereft of his "brilliance", he still had with him, the power of the 'Manthraas', (sacred incantations) which would enable him to release powerful "weapons and arrows". If Yudhishtira were to get this sort of "doubt", that it was not necessary for Arjuna to have got into this state of sorrow, just because, his "brilliance" has been lost. This "thought-process" is being negated, through the next verse.

यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः ।

उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा ॥६॥

VERSE 6 Meaning: "Due to the separation of our

Lord, even for a second, this entire Universe is being felt by me as unpleasant (unlikeable). Like all others, who have lost their brilliance, are regarded as equal to being “dead” only, I have also attained the same state!”

श्रीसुबोधिनी: यस्येति। यस्य तेजसः क्षणवियोगेन सर्वोऽपि लोकोऽप्रियदर्शनो जातः। अप्रियं दर्शनं यस्य। तेजसि गते जगद्द्रष्टुमपि न रोचते। किं मन्त्रादिना। क्षुदभावेऽन्नमिव। कामाऽभावे कामिनीव। किञ्च। तेजसा हीन एष मल्लक्षणः पुरुष उक्थेन प्राणेन रहितः। प्राणकार्यं हि बलम्। तद्गतमेव। तस्मिन् गते वृक्षादाविव प्राणेऽकिञ्चित्कर इत्यर्थः। किञ्च। लोकप्रतीत्याऽप्यहं तथैव जातः। तदाह—**मृतकः प्रोच्यते यथेति।** यथा मृतको लोकैः प्रोच्यते नाऽयमत्र स्थापनीयो ज्वालनीयो दूरीकर्तव्य इति। तथा मल्लक्षणोऽपि जनो लोकैरुक्त इत्यर्थः। एवं तेजोऽपहरणेन मृतप्राय एवाऽह जात इत्युक्तम् ॥६॥

नन्वस्य वञ्चकत्वं ज्ञातं चेत्कथं सख्यं कथं वा शास्त्रतो भजनीयतेत्याशङ्क्य वञ्चनमद्यैव कृतं न पूर्वमित्याह—

SRI SUBODHINI: Due to separation from our Lord, this entire Universe has become “unpleasant” to be seen! Even, the very sight of this earth, has become a “unlikeable burden”. What can the “incantations” (Manthraas) do now? Like, a person does not like to eat food, when “hunger” is absent or like, in the absence of “desire”, even one’s wife’s nearness is not desired for! What more can we say on this? “Without the “brilliance”, a person of my stature is regarded as “as good as dead”!” “Vital air” (Praana) is the power, which gives strength to the body. On the departure of this “vital air”, the body is useless for any task! Like a tree’s trunk only, this body remains and falls! “What more can I say now? On the basis of this world also, I have become like this only”. (Mritak). Like, it is said, with reference

to the “dead” persons, that this “body is not fit to be kept in the home, it should be burnt or it should be removed to a far off place, today, this is the same state, to which I have come to! I have become like a “dead” person, due to the disappearance of the “brilliance” in me!”

Several doubts can arise now! (1) What is the use of this “friendship” with our Lord Sri Krishna, even after knowing this “cheating” by the Lord? (2) How can we still have faith or devotion in the scriptures? (i.e. how to continue to serve and regard and follow the scriptures?) On this, it is said, that this “cheating” has happened now only — not before this! Now, Arjuna, from the next verse onwards till the last verse, dealing with this situation, speaks about the “blessings, help and benefits” conferred by our Lord on him, as also the sense of being “cheated” (Vanchana) felt by him.

यत्संश्रयादित्यादि तेनाऽहमद्य मुषितः पुरुषेण भूमेत्यन्तेन ।

गुणस्वभावभेदेन कृष्णोपकृता वयम् ।

गुणैस्तु नवधा योगात्स्वभावेन त्रिधा पुनः ॥

एवं द्वादशधा कृष्णः कृतार्थीकृत्य साम्प्रतम् ।

अवञ्चयदिति ह्येकं तेनाऽन्यस्य च संक्षयः ॥

एवं चतुर्दशश्लोकैः पाण्डवेषु हरेर्गुणाः ।

तावद्भिरेव स्वज्ञातैश्चतुर्दशगतिं ययुः ॥

तत्र प्रथमं सत्त्वगुणभेदान् वक्तुं रजोमिश्रसत्त्वेन भगवता य उपकारः कृतो, रजोमिश्रणाद्दूरस्थेनोपकारफलं च स्त्रीप्राप्तिरिति, तदाह—

KARIKAS 1, 2 and 3 Meaning: “Through His virtues and nature, Sri Krishna has always done “good” to us only. Here, through 9 types of our Lord’s “virtues” (Gunas) along with 3 types of His “nature” — thus

making totally 12 types – our Lord Sri Krishna has “made us totally fulfilled”. But “by giving up everything, through one “Guna” (quality), the Lord has “cheated” us”. In this way, through 14 verses, it is explained, that the “virtues” of our Lord Sri Hari has made the Paandavaas attain 14 different “courses or goals” (Gati).

“Our Lord Sri Krishna has always blessed and conferred benefits on us through His “qualities” and “nature” (Guna and Swabhaava). Among the qualities, the three primary qualities of “Satwa”, “Rajas” and “Tamas” have got intermixed and have become 9 divisions. Like Satwa-Rajas, Satwa – Satwa, Satwa-Tamas, Tamas-Rajas, Rajas-Tamas, Rajas-Rajas, Tamas-Tamas etc. Arjuna had in him all the three qualities. This division of 3 qualities now get joined with the 9 differences seen by us, and has become 12 types. In this way, he says that, “Through 12 qualities, He has “cheated” us! Through one verse, Arjuna speaks about the loss and decline of his “brilliance”. In this way, through 14 verses, Arjuna told the entire “story” (events) regarding the actual course of events. The purpose of telling this, in 14 verses is that the 14-fold qualities of Sri Hari had benefited the Paandavaas in 14 ways! Now, through the next verse, the “benefit” (Upakaar) conferred by our Lord, with “Satwa” quality, mixed with “Rajas is spoken”. Our Lord had rendered help to Arjuna, by remaining far away, which resulted in Arjuna attaining Queen Draupadi. This is being told, in the next verse.

यत्संश्रयाद्द्रुपदगेहमुपागतानां

राज्ञां स्वयंवरमुखे स्मरदुर्मदानाम् ।

तेजो हतं खलु मयाऽभिहतश्च मत्स्यः

सज्जीकृतेन धनुषाऽधिगता च कृष्णा ॥७॥

VERSE 7 Meaning: “Due to my total refuge and surrender to our beloved Lord Sri Krishna, I had gone to the house of King Drupada, for the sake of participating in the marriage of Draupadi. There, due to our Lord’s grace, I was able to attain the hand of Draupadi, and bring her to my house, after vanquishing the “brilliance” of the cupid-like proud kings, and after breaking the sign of the fish, through the arrow and bow, ornamented, and kept for this occasion.”

श्रीसुबोधिनी: यत्संश्रयादिति। सम्यागाश्रयात्—वयं कृष्णस्येति। न ह्यतीन्द्रियाश्रयव्यतिरेकेणाऽतान्द्रियार्थज्ञानं भवति। तत्र ह्येकचक्रनगरात्पलायिता ब्रह्मचारिरूपेण स्थिताः। तत्र द्रौपदीस्वयंवरप्रस्तावेऽदृश्यराधावेधे प्रतिज्ञायामस्मत्प्राध्यर्थमेव भगवता कृतायां सर्वे समाहूता अस्मत्तेजसः प्राकट्यार्थं भगवतैव। ततस्तत्कृपया त्रयं प्राप्तम्। तेषां तेजो लक्ष्यज्ञानं द्रौपदी च। तस्याः कृष्णेति नामतः स्वसाम्यं मन्यमानः सखिष्वस्मासु तां योजितवान्। अतीन्द्रियं च तेषां च तेजः स्वकीयमिति तदपि च। अतस्तेनैव तेजो दत्तं प्रथमम्। अन्ते तेनैवाऽपहतम्। इति तेजः सान्निध्ये सर्वम्। अपहरणेन सर्वनाशश्च। स्वयंवरस्य मुखे आरम्भे। तदा हि सर्वे मिलन्ति। ननु परब्रह्मरूपस्य भगवतः समाश्रयणे कथं प्राणिनामनिष्टकरणम्। तत्राऽऽह—स्मरदुर्मदानामिति स्मरेण दुष्टो मदो येषाम्। अतस्तेषां तेजोहरणे दोषरूपमदहरणादुपकार एव तेषां कृतः। खल्विति राज्ञः सम्मतिः। अभिहतश्चेति। ज्ञातोऽभिहतश्च। धनुषोऽपि सज्जीकरणं ज्ञातम्। तत उक्तम्—सज्जीकृतेनेति। चकारादिन्द्रप्रस्थस्थानम् ॥१॥

सत्त्वमिश्रसत्त्वेनोपकारमाह—

SRI SUBODHINI: “We have taken refuge in our Lord, in every way! Hence, we belong to our Lord Sri Krishna only! THE SENSES CAN NEVER TOUCH OR REACH OUR LORD! WITHOUT FULL AND TOTAL SURRENDER TO HIM, NO ONE CAN HOPE TO KNOW THE MEANING OF BEING “BEYOND THE

SENSES" (ATEENDRIYA). We were/are living in the village of "Yekachakra" as celibates. Our Lord had promised his help and aid for our attainments and success in the future. For this sake, He did not "physically" come, and participate in the marriage ceremony of Draupadi. It was He, who had arranged for this confluence of kings. All this was done by our Lord, so that this world would become aware of our "brilliance"! THROUGH HIS GRACE, THE BRILLIANCE OF ALL THE OTHER KINGS WERE LOST; I GOT THE KNOWLEDGE OF THE "UNSEEABLE FISH"!; AND A WIFE, AS GOOD AS DRAUPADI — all these three factors/events were enacted by our Lord for our sake! Draupadi's name being "Krishna", our Lord Sri Krishna, treating her "name" as equal to Himself, has made her join us as our wife — treating her, as His "friend"! It is our Lord Sri Krishna only, who had made me aware of the knowledge, about the "unseeable fish"! It is He, who removed the "brilliance" of all the other kings, who had come, seeking to marry Draupadi. It is He, again, who protected and progressed my own "brilliance"! IN OTHER WORDS, EVERYTHING WAS DONE BY OUR LORD SRI KRISHNA ONLY!

But now, He has taken away this "brilliance", which He had gifted us before! With this removal of "brilliance", He has taken away "everything" from me! I have been totally destroyed! OUR LORD IS OF THE FORM OF "PARA BRAHMAN" (highest truth). How can, persons taking refuge in Him, ever meet dangers and sorrow!? How can our Lord take away the "brilliance" of others, on my taking total refuge in Him? Both of these doubts are clarified by telling, that these kings had wicked pride, like that of cupid. Our Lord removed

this "blemish" and conferred "benefits" only on them! "I was able to see the hidden fish, through the grace of our Lord, and was able to cut it into two pieces. Both of these happened, due to the grace of our Lord only, and due to my full and total dependence on Him! I was able to know, only through His grace, as to how, that partifular bow should be strung! We attained our status, in our capital city Indraprastha 'only through His grace! ("Cha" (and) used in the verse, indicates this.)

Now, the benefit conferred by our Lord through the quality of Satwa, mixed with "Satwa" quality is being described.

यत्सन्निधावहमु खाण्डवमग्नयेऽदा-

मिन्द्रञ्च सामरगणं तरसा विजित्य ।

लब्धा सभा मयकृताद्भुतशिल्पमाया

दिग्भ्योऽहरन्पतयो बलिमध्वरे ते ॥८॥

VERSE 8 Meaning: "Our Lord Sri Krishna always stayed near to us and conquered Lord Indra and other celestial deities, in a battle, and gave the Khandava forest to the Lord of fire! Through the blessings of our Lord Sri Krishna's grace, we had attained the royal Assembly, which was made with wonderful sculpture by the demon Maya! Oh King Yudhishtira! The kings from all the quarters came to you, with their gifts, during our Raajasooya sacrifice. ALL THIS IS DUE TO THE GRACE AND BLESSINGS OF OUR LORD SRI KRISHNA!"

श्रीसुबोधिनीः यत्सन्निधाविति। सत्त्वमिश्रणाद्भगवत्सन्निध्यम्। उ इति वितक्रे। कुत्राऽहं कुत्र तत्कर्मति। खाण्डवं वनं सर्वौषधिसहितम्। अग्नये याचकाय। इन्द्रस्य वनमिति तं विजित्य। सभा राजसूयसभा। यत्र दुर्योधनमोहः

खाण्डववने स्थितस्य मयस्य प्राणरक्षणात्स्वप्राणपरीवर्त्तरूपं सर्वमायामयमद्भुतशिल्परचनारूपं च कार्यं दत्तवान्। विश्वकर्मा शिल्पमेव जानाति। मयस्तु मायामपि। अत्राऽपि त्रयं प्राप्तम्। दानसामर्थ्यं गाण्डीवादि इन्द्रादीनां तेजः सभा च। ततस्तवाऽयुपकारो जात इत्याह—दिग्भ्योऽहरन्निति। ते अध्वरे राजसूये। बलिं पूजामुपढौकनरूपं द्रव्यम् ॥८॥

यत्तेजसेति विगीतश्लोको मध्येऽधिकः। सोऽपि व्याख्यायते—

SRI SUBODHINI: As the mixture of “Satwa” quality is there, our Lord’s “nearness” is made possible! Our Lord conquered all the celestial deities along with their King Indra, and fulfilled the task of burning the Khandava forest! This forest was full of many medicinal shrubs. The Lord of fire (Agni) had requested our Lord to bless him, with this forest. As this forest belonged to Indra, our Lord had to conquer Indra in a battle and give this to the Lord of fire. The demon Maya made a huge assembly for Yudhishtira, from the land not affected by the “fire”, and gifted the same during the “Raajasooya” sacrifice. It was here, Duryodhana got “infatuated” in this “Assembly Hall”. As our Lord had protected the “life” of demon Maya, who was living in the Khaandava forest, he felt grateful to our Lord, and created an exquisitely “illusion-ridden” Assembly Hall, full of beautiful and extraordinary sculptures and gave it, as a present. The architect of the celestial world viz. Viswakarma is also considered as an incomparable one. But demon Maya, along with the knowledge of the art of sculpting was also an adept in the use of “magical dimensions and concepts” in his construction. In this way, the Paandavaas attained three objects. Arjuna got the Gaandeeva bow, which was capable of getting the “Khandava” forest for the Lord of fire, the brilliance

of Lord Indra, and the Assembly Hall built by demon Maya! ALL THESE BENEFITS WERE ATTAINED BY THE PAANDAVAAS DUE TO OUR LORD BEING PRESENT NEAR TO THEM! Arjuna says further, "Kings from several kingdoms came to attend the "Raajasoooya" sacrifice performed by you, and gave limitless wealth as gifts. IN THIS WAY, OUR LORD SRI KRISHNA conferred on us His highest blessings, grace and benefits!

The following verse is a further explanation, and hence worthy of being commented upon.

यत्तेजसा नृपशिरोडिग्धमहन्मखार्थ-

मार्योऽनुजस्तव गजायुतसत्त्ववीर्यः ।

तेनाऽऽहताः प्रमथनाथमखाय भूपा

यन्मोचितास्तदनयन् बलिमध्वरे ते ॥९॥

VERSE 9 Meaning: "With the grace of our beloved Lord Sri Krishna, our brother Bheemasena, who is a brave warrior with the strength of 10,000 elephants had killed Jaraasandha, who had placed his feet on the heads of countless kings, with a view to sacrifice them as "sacrificial oblation" to Lord Siva! (i.e. having imprisoned them). THIS WAS ENTIRELY DUE TO THE GLORY OF OUR LORD SRI KRISHNA'S BRILLIANCE AND POWER! All these kings, who were released from their captivity, had brought immense gifts to you, during the Raajasoooya sacrifice!"

श्रीसुबोधिनी: यस्य भगवतस्तेजसा। नृपशिरोडिग्धम्। नृपशिरस्सु अडिग्धर्यस्य जरासन्धस्य। तव मखार्थमहन्। आर्यो मम ज्येष्ठभ्राता भीमः। तवाऽनुजः। गजायुतसत्त्ववीर्यः अयुतनागधैर्यबलः। तेन च जरासन्धेनाऽऽहता बन्ध्या गृहीताः प्रमथनाथमखाय महाभैरवबलिनिमित्तं ये राजानस्ते च

मोचिताः। यस्मान्ते मोचितास्तस्मात्तेऽध्वरे बलिमनयन् आनीतवन्तः। अहमिव भीमोऽपि भगवत्सान्निध्याच्छ्लोकोक्तं फलं प्राप्तवानित्यर्थः ॥९॥

तमोमिश्रसत्त्वेनोपकारमाह—

SRI SUBODHINI: Jaraasandha had put his “feet on the heads of several kings” (i.e. imprisoned them) and he was a great warrior! He was killed by Bheemasena, through the grace of the brilliance of our Lord Sri Krishna! Bheemasena, had by himself, the strength of 10,000 elephants. But, he was able to destroy Jaraasandha only through the power of “brilliance” blessed on him, by our Lord Sri Krishna. With a view to offer as an “oblation” (Bali) to Maha Bhairava (a form of our Lord Siva), Jaraasandha had imprisoned many kings at one place. Our Lord had caused the release of these kings. “All these “liberated” kings, had come to attend “your Raajasooya” sacrifice, with a view to offer immense gifts. JUST LIKE, I GOT BLESSED WITH BENEFITS DUE TO THE NEARNESS OF OUR LORD SRI KRISHNA, IN THE SAME WAY, BHEEMASENA WAS ALSO BLESSED BY OUR LORD!

Now, through the next verse, Arjuna is describing the “blessings” conferred by our Lord with the quality of “Satwa” mixed with “Tamas”.

पत्न्यास्तवाऽधिमखक्लृप्तमहाभिषेक-

श्लाघिष्ठचारुकबरं कितवैः सभायाम् ।

स्पृष्टं विकीर्य पदयोः पतिताश्रमुख्या

यस्तस्त्रियोऽकृत हतेशविमुक्तकेशाः ॥१०॥

VERSE 10 Meaning: “During your “Raajasooya” sacrifice, Draupadi, out of her love and Bhakthi to our Lord Sri Krishna, had anointed the holy feet of our

Lord, through her tears and hair, after having surrendered to His holy feet! But this “famous” locks of hair, were disturbed by the vile Duryodhana and others, in the royal hall, by being pulled! Due to this unpardonable offence, committed by them, Lord Sri Krishna caused the wives of all these wicked persons (i.e. Duryodhana and others) to become “widows” – thus making their “hair” untied and disheveled for all time to come! (as “widows” are supposed to keep their hair loose and untied).”

श्रीसुबोधिनीः पत्न्यास्तवेति। रजसा जातस्य तमसा नाश उचितः। तथापि सत्त्वेन तस्याऽपकारः कर्तृस्त्रीषु दत्तः। तथा करणे हेतुः—**अधिमखेति।** राजसूयमध्ये महाभिषेकप्रस्तावे यजमानपत्न्योः क्लृप्तो योऽयं महाभिषेकस्तेन श्लाघिष्ठं सर्वसभासु स्तुत्यं चारु मनोहरं च वेदलोकयोरुत्कृष्टं यत् कबरं तत् कितवैर्वञ्चकैर्दुर्द्युते अपणितमपि पणत्वमारोप्य भीष्मादिस्थितसभायां पापप्राकट्याय यैः स्पृष्टं तत्त्रिभ्यो हतेशविमुक्तकेशाः कृताः। हत ईशो यो भर्ता तेन मृतभन्त्रा विमुक्ताः केशा यासाम्। ननु भगवत एवं करणे को हेतुः? तवाऽऽह—**विकीर्य पदयोः पतिताश्रुमुख्या इति।** दुष्टस्पर्शेन दोषसम्बन्धात्तन्निराकरणार्थं गाढभक्तिहृदयेन “**हा नाथ द्वारकावासिन्नि**”ति रूपेण स्मरणे तदानीमेवोपस्थितस्य भगवतः अन्येषां महापात-कित्वाद्द्रौपदीमात्रप्रत्यक्षस्य पदयोर्दुष्टस्पृष्टं कबरं विकीर्य पतिता या अश्रुमुखी तस्याः। तदानीं भगवान् द्वारकातः समागत्य तस्या अग्रे स्थितः। साऽपि तं दृष्ट्वा तस्य पादयोः पतिता अश्रूण्यवर्तयत्। अत एव ‘**या त्वरा द्रौपदीनाम्**’ इति वाक्यं सङ्गच्छते। एवं गुप्ततयाऽपि सर्वदा सर्वं कार्यं करोतीत्यवगन्तव्यम् ॥१०॥

रजोमिश्रतमसा य उपकारः कृतस्तमाह—

SRI SUBODHINI: Our Lord had enabled the Paandavaas to attain the “hand” (of becoming wife) of Draupadi, through His “Rajas” power! Hence, it was only appropriate that, those persons, who were originated through “Rajas” should get affected by “Tamas” only!

Even then, Draupadi got “affected” through “Satwa” quality only. Why? Her “locks of hair” which were very famous, were “touched” by wicked and vile persons. The “results” of this wicked action were given to their “wives”! — by our Lord! The reason for this “event” is being described. During the “Raajasooya” sacrifice, there was an event of the performance of “the great anointing ceremony” (Mahaabhishekam). There, both the performer of this sacrifice (Yajamaana viz. Shri Yudhishtira) and his wife were “anointed” in a big way! In the entire Assembly, the “hair” of Draupadi was praised for its luster and beauty! — Deserving to be praised in this world and by the Vedas too! Using the defeat of the Paandavaas, in the game of dice, the wicked Duryodhana and others, pulled Draupadi by her “hair” and brought her, into this Assembly, filled with people! Sri Bheeshmaji was present in this Assembly, and these wicked persons committed this “sin” in their presence only. Our Lord Sri Krishna, due to this “sin”, made the wives of these wicked persons, untie their hair, on a permanent basis, as ‘widows’ (as their husbands were all killed during the war).

What was the reason for our Lord doing like this? It is said, that these wicked persons had “touched” the hair of Draupadi. This action was full of sinful blemish and our Lord, with a view to remove this “blemish” (i.e. to save Draupadi from this wicked action), had acted. Draupadi had prayed to our Lord thus, “Oh master and Lord! Oh the master of Dwaaraka!” — with one-pointed devotion in her heart. Immediately, our Lord responded and came there, and only Draupadi was able to get the “Darsan” of our Lord, at this time i.e. all others, (including the sinners) who were seated

in this Assembly could not see our Lord Sri Krishna at all! Our Lord touched the hair of Draupadi, polluted through the "touch" of these wicked persons, through His lotus feet. At this time, Draupadi prostrated to our Lord's holy feet. Tears began to flow out of her eyes, copiously. Our Lord, at that time, was stationed in Dwaaraka only, and He came, immediately to give "Darsan" to Draupadi. On getting the "Darsan" of our Lord, Draupadi fell at our Lord's holy feet and wept bitterly. Due to this reason, our Lord in turn, made the wives of these wicked persons as "widows" – as an act of punishment – IN FACT, USUALLY THE DEVOTEES OF OUR LORD PRAY TO HIM THUS, "OH LORD! PLEASE PROTECT US ALSO IN THE SAME WAY, AS YOU HAD PROTECTED DRAUPADI! IN THIS WAY, OUR LORD HAS COME, EVEN IN A SECRET DISGUISED WAY TO CONFER ALL TYPES OF BLESSINGS ON HIS DEVOTEES! – WE SHOULD REALIZE THIS COMPASSIONATE NATURE OF OUR LORD IN THIS WAY!

Through the next verse, the benefits conferred by our Lord, through the "mixture" of both "Rajas" and "Tamas" qualities are being described.

यो नो जुगोप वनमेत्य दुरन्तकृच्छ्रा-

दुर्वाससोऽरिविहितादयुताग्रभुग्यः ।

शाकान्नमुष्टिमुपयुज्य यतस्त्रिलोकीं

तृप्ताममंस्त सलिले विनिमग्नसङ्घः ॥११॥

VERSE 11 Meaning: "Sage Durvaasa, was sent by the enemy Duryodhana, to put us in trouble! – As the sage will have his food only after his 10,000 disciples are fed! At the time of this extreme predicament, our

Lord Sri Krishna saved and protected us. The Lord came to our place in the forest and "ate" the remaining part of a leaf! (a tiny part of the remaining food). Through this action of our Lord, the sages and his disciples felt totally satiated in all the three worlds!" (i.e. they felt so happy and fulfilled totally, as though their hunger, and all other desires were fully satisfied! — In other words, our Lord's action of consuming a very tiny part of leaf which was, stuck to the cooking vessel, made all the three worlds happy and satisfied!")

श्रीसुबोधिनी: यो नो जुगोपेति। एवं ह्याख्यायिका। कदाचिदुर्वासाः षण्मासोपवासी पारणादिवसे सर्वदैत्यप्रार्थनया दुर्योधनगृहं गतः। तेन चाऽऽतिथ्येन सन्तोषितोऽयुतशिष्यसहितो वरं वृणीष्वेत्याह। तदा भगवता व्यामोहितो दुर्योधनः सहसा पाण्डूनां नाशः प्रार्थयितुमशक्य इति मन्यमानो व्याजेन प्रार्थयिष्यामीति सञ्चिन्त्य यथाऽऽस्मन्दगृहे समागतं शिष्यैः सह तथैवाऽऽस्मज्ज्येष्ठभ्रातुर्युधिष्ठिरस्य गृहे गन्तव्यम्। परं द्रौपदीभोजनानन्तरम्। अन्यथा सा खेदं प्राप्स्यतीति वरमयाचत। ततस्तथेत्युक्त्वा तथैव गतो दुर्वासाः। पाण्डवानां (?) चाऽरण्ये भोजनाभावे भगवदुपदेशात्सूर्यप्रार्थनायां सर्वात्रपूर्णां स्थालीं ददत् सूर्य आह द्रौपदीभोजनावध्यक्ष्यमन्नं भविष्यतीति। ततः प्रभृति सा ऋष्या गमनकालमतिक्रम्य भुङ्क्ते। एवं जाते सति प्रहररात्र्यनन्तरं द्रौपदीभोजनं योगेन ज्ञात्वा तथैवाऽऽगतः। तदा पाण्डवा (?) द्रौपदी च सर्वनाशं मेनिरे। तदा ध्यातः कृष्ण समागतो बहिरेव द्रौपदीमदृष्ट्वैव ऋषिं प्रत्युक्तवान् जातः पाकः स्नानं क्रियतामिति। तथेत्यावश्यकं कर्तुं दुर्वाससि गतेऽन्तः प्रविष्टो भगवान् द्रौपदीवैक्लव्यं दृष्ट्वा कवलमात्रावशिष्टे भोजने स्थात्यामपि तावच्छिष्टं शाकात्रं प्राश्य त्रिलोकीमेव तृप्तामकृत। तदाह-यो नो जुगोपेति। यो भगवान् वनमेत्य नः अस्मान् जुगोप। दुर्वाससो भयहेतुत्वात्पञ्चमी। दुरन्तं कृच्छ्रं यस्मात्। अरिविहितात् दुर्योधनेन प्रेरितात्। यः दुर्वासाः। अयुतं ब्राह्मणाः अग्रे भुञ्जते यस्य शाकेन सहितमन्नमुष्मि। प्रथमत एव वा भगवदर्थं स्थापितम्। नियतकृत्यं हि तत्। तदुपयुज्य स्वीकृत्य जुगोपेति सम्बन्धः। कथमेतावता

गोपनम्। तत्राऽऽह। यतः सलिले निमग्न ऋषिसङ्घः। यः पूर्वमावश्यकं कर्तुं गतः स सलिले निमग्न उत्थानसमये त्रिलोकीमेव तृप्ताममंस्त। किमुताऽऽत्मानमित्यर्थः ॥११॥

सत्त्वमिश्रतमसा कृतमाह—

SRI SUBODHINI: Through this verse, an interesting story is being told — that, at one time, Sage Durvaasa, who is famous for his bad “temper”, came to Duryodhana’s place, with a view to break his “fast”, which he had observed for a period of 6 months. He had come there, on the specific “prayer” made by the demons, including Duryodhana. Duryodhana treated his guests well and made them very happy. Duryaasa, with his retinue of 10,000 disciples, asked Duryodhana to request for a “boon”. At this time, our Lord Sri Krishna had created the illusion in the mind of Duryodhana. Due to this, he did not ask, immediately, for the destruction of the Paandavaas! But, in his mind, this keen desire to destroy the Paandavaas remained. Hence, with a view to fulfill this desire, through a strategy, he prayed to the sage thus, “Oh great sage! In the way, you have visited my house, along with your 10,000 disciples, in the same way, you may please visit and bless also my elder brother Yudhishtira. But, if you visit them, before Draupadi’s “meal”, then, it may be troublesome for all of them! Hence, may I pray to you all, to visit them, after all of them have completed their “meals”!

Sage Durvaasa, accepting this request went to the hermitage of Yudhishtira in the forest. In this context, our Lord Sri Krishna had instructed the “sun god” (Soorya) to bless the Paandavaas with the provision for their “food”, as nothing was available in the forest. Hence, on being prayed for, the “sun god” had given

them a vessel, which would produce all types of food, in an unlimited way — but this food will remain only, till Draupadi had taken her food! From this time onwards, Draupadi ate her food after feeding everyone, including the visiting sages and guests. In this way, their “life” went on smoothly.

Sage Durvaasa realized through his “Yogic” power, that Draupadi would eat after a particular time (i.e. after the night is over) and came there only after Draupadi had eaten her food! When the Paandavaas and Drupadi saw the sage, with 10,000 disciples, they knew that “our time for total destruction has come”. Immediately, they meditated on our Lord Sri Krishna. Our Lord Sri Krishna came there immediately — but did not see Draupadi there. Our Lord Sri Krishna told Sage Durvaasa that the “meal” is ready, in all respects, and all of them may partake of the same after taking their bath. Sage Durvaasa, accepting our Lord’s words, went away to take his bath, and to do his daily ablutions.

Later, our Lord came inside the hermitage, and saw a despondent Draupadi. He asked Draupadi to bring the vessel, and found a small tiny piece of “leafy” food sticking in it. The Lord consumed this. Through this action of our Lord, all the three worlds, it is said, became happy and totally satisfied! That is why, Arjuna has said about our Lord’s compassionate love in this way that, “our Lord Sri Krishna came to the forest to protect and save us!” The enemy Duryodhana had sent Sage Durvaasa to create an “endless” sorrow to them! Sage Durvaasa was used to take food only after 10,000 Brahmins had finished partaking their “meal”! Our Sri Mahaprabhuji says here, that either there was a handful

of food remaining or the food, which Draupadi used to take out as an “offering” to our Lord (Naivedhyam), now remained and our Lord now had come personally to accept it! Draupadi used to partake her meal only after taking a portion of food as “offering” to our Lord! Arjuna says, that OUR LORD ACCEPTED THE FOOD, KEPT FOR THIS SAKE AND PROTECTED US! How come, this protection was done, by our Lord, on his partaking a tiny part of this “leafy” food? How did the Lord do this? On this, it is said that, the sage along with his disciples had taken a dip in the water and on coming out, felt as though they were fully “fed” — equal to the total satisfaction of all the three worlds! When all the three worlds themselves had become fully satisfied, they also felt fully satiated themselves! They all went away from the river straight away, to another place (i.e. they did not come back to Yudhishtira’s place for their “meal”).

Now, through the next verse, the benefits conferred by our Lord through His “Tamas” quality mixed with the quality of “Satwa, are being told.

यत्तेजसाऽथ भगवान् युधि शूलपाणि-

र्विस्मापितः सगिरिजोऽस्त्रमदान्निजं मे ।

अन्येऽपि चाऽहममुनैव कलेवरेण

प्राप्तो महेन्द्रभवने महदासनाद्धम् ॥१२॥

VERSE 12 Meaning: “Due to the power of brilliance of our Lord Sri Krishna, Lord Siva, with His trident, became happy with me, after seeing the way I had fought the battle with Him! Then, He along with mother Parvathy, blessed me, with His own arrow (the “Paasupata” arrow). Many other celestial deities also blessed me,

in this way, by giving their arrows and weapons. Through this “body” of mine, due to the grace of our Lord, I was able to sit on the mighty throne in the house of Lord Indra, occupying half of it’s space!”

श्रीसुबोधिनीः यत्तेजसेति। अथेति। भिन्नप्रक्रमे। श्लोकद्वयेन द्रौपदीनिमित्तरक्षणस्योक्तत्वात्स्वपौरुषाभावाच्च तदपहाय केवलं स्वपौरुषसाध्यं चरित्रमिति। भगवानिति सन्तोषे वरदानहेतुः। शूलपाणिरिति विपरीते मारणहेतुः। एवं दुर्धर्षोऽपि महादेवो यत्तेजसा विस्मापितः। न हि जीवसामर्थ्येन ब्रह्मणो विस्मयो भवेत्। तत्रापि सगिरिजः पार्वतीसहितः। पर्वतपुत्री हि पर्वतादप्यधिकेन पदार्थेन विस्मिता भवतीति सूचितम्। अत्राऽपि किरातार्जुनकथाऽनुसन्धेया। परीक्षार्थं समागतो महादेवः सर्वव्रतोद्यापन-रूपचिह्नसहितस्याऽर्जुनस्य चिह्नप्रदर्शनार्थं पार्वतीमप्यानीतवान्। तत्र शस्त्रास्त्रमुष्टिबाहुयुद्धेषु समाप्तेषु मल्लयुद्धेन स्वयं भूमौ पतित्वा स्वोपरिपतितार्जुनपृष्ठस्थचिह्ने पार्वत्या दृष्टे दम्पत्योर्हास्यमुखमवलोक्य भीतोऽर्जुनः स्तोत्रं कृतवान्। ततः प्रीतो महादेवः पाशुपतास्त्र दत्तवान्। मे मह्यम्। अन्येऽपीन्द्रादयस्तदानीं समागत्य स्वास्त्राणि दत्तवन्तः। चकाराच्छत्रुजयश्च। किञ्च। तस्याऽस्त्रस्य प्रयोगसिद्ध्यर्थं महेन्द्रप्रस्थितमातलिप्रार्थनया तेनैव नीतो महेन्द्रभवने वर्षपञ्चकमिन्द्रासनस्याऽर्द्धं महत् इन्द्रोपवेशनभागादधिकं शरीरान्तरोपभोग्यममुनैव कलेवरेण तेजोमयेन प्राप्तवानस्मीत्यर्थः। अत्राऽपि त्रयं प्राप्तम्। महादेवसन्तोषः। अस्त्रप्राप्तिः। इन्द्रासनप्राप्तिश्चेति ॥१२॥

तमोमिश्रतमसा कृत्यमाह—

SRI SUBODHINI: Through the previous two verses, the “protection” given by our Lord Sri Krishna to the Paandavaas has been mentioned. i.e. THE LORD HAS BEEN HAILED AS THE PROTECTOR. The cause for this protection was “Draupadi” and hence, there was no reference to Arjuna’s own “glory and power”. Through this verse, Arjuna is referring to the grace conferred by our Lord for the progress of his own valour and strength.

The word "Atha" (now) indicates the nature of the new "subject".

Lord Siva always blesses His devotees with "boons", when He is pleased. That is why, Lord Siva is hailed here as "Bhagawan" (the Lord). He also destroys, if He gets displeased! To indicate this, He is referred to here as "the one who has kept the trident in His hand" (Soolapaani). "I was able to make even Lord Siva, who is omnipotent, wonder at my power of strength. ALL THIS IS DUE TO THE GRACE OF OUR LORD SRI KRISNHA ONLY! Lord Siva is of the form of "Brahman" (absolute truth). How come then, He got astonished with the strength of power of an ordinary "Jeeva" like Arjuna? Not only this, He was accompanied by mother Parvathy, who is the daughter of the Himalaya mountain. She will get astonished only on seeing an object, which is bigger than the Himalaya mountain!"

In this context, our Sri Mahaprabhuji says, that we should remember the story of the Kiratava and Arjuna and their battle. Our Lord Siva had come to test Arjuna. He had brought mother Parvathy also along with Him, with a view to indicate to Arjuna that their "Darsan" is the conclusion of Arjuna's "vows", and also to emphasize the glory of Arjuna's virtues and qualities. Lord Siva as "Kirata" fought with Arjuna, through their "fists", weapons, arrows and this fight was fought dangerously. They fell on each other on the ground. Lord Siva showed the "signs" on the back of Arjuna to mother Parvathy as Arjuna had fallen on Him! Through this, both Lord Siva and mother Parvathy became cheerful and began to smile! — looking at each other! Arjuna, on seeing them with smiling faces, gave up his fear, and he then chanted verses of praise of Lord Siva. Lord Siva

became very happy listening to this “Stotram” (praise) and gave to Arjuna His own “arrow” called as “Paasupata”.

At this time, celestial deities such as Lord Indra and others also gave to Arjuna, their own “arrows”. The syllable “Cha” (and) indicates Arjuna’s victory over his enemies. Lord Indra had sent his charioteer viz. Maatali, with a view to ensure the success for all the arrows bestowed on Arjuna. On the basis of prayer made by Maatali, “I went to visit the palace of Lord Indra. There, I stayed for 5 years and I got the better part of the mighty throne of Lord Indra, where I sat. In fact I had secured the better part of this throne, than the one occupied by Lord Indra”! This throne of Lord Indra is secured only through a supernatural brilliant “body”. I GOT THIS SUPERNATURAL (ALOUKIK) BODY, ONLY THROUGH THE GRACE OF OUR LORD SRI KRISHNA! IN THIS WAY, OUR LORD SRI KRISHNA HAD BLESSED ME WITH, (1) THE FULL SATISFACTION OF LORD SIVA, (2) ATTAINING LORD SIVA’S ARROW AND (3) THE ATTAINMENT OF LORD INDRA’S THRONE!

Now, the benefits conferred by our Lord, on Arjuna through His quality of “Tamas” mixed with “Tamas”, quality are being told through the next verse.

तत्रैव मे विहरतो भुजदण्डयुग्मं

गाण्डीवलक्षणमरातिवधाय देवाः ।

सेन्द्राः श्रिता यदनुभावितमाजमीढ

तेनाऽहमद्य मुषितः पुरुषेण भूम्ना ॥१३॥

VERSE 13 Meaning: “When I was living happily in the palace of Lord Indra, for the sake of defeating their

enemies, Lord Indra and the celestial deities took the help of my both hands along with my Gaandeeva bow! In this way, our Lord, who is all-pervasive i.e. "absolute Purusha", made my "fame" grow! Oh! Sri Yudhishtira, who is born in the lineage of Ajameeda! Now, please listen, that our beloved Lord Sri Krishna had duped us with His power of illusion (Maya)!" (by having gone away to His Abode)

श्रीसुबोधिनी: तत्रैवेति। तत्रैव स्वर्ग एव विहरतो मे भुजदण्डयुग्मम्। स्वयं चतुर्भुजा अपि केचनाऽधिक भुजाः केचन ततोऽप्यधिकभुजाः। आश्रयणे हेतुः — गाण्डीवलक्षणमिति। गाण्डीवं लक्षणं चिह्नं यस्या। अनेनोभयोश्चिह्नात्। युद्धधनुष्टङ्कारसज्जीकरणादौ हस्तद्वयं सर्वदा व्यापृतमिति ज्ञापितम्। न चैतावता कार्यं सिद्ध्यति। ममेन्द्रपुत्रत्वाद्वलस्य वायुजन्यत्वाद्गाण्डीवस्य चाऽऽग्नेयत्वादिन्द्रादीनां मूलभूतानामेव तत्र सत्त्वाद्धेत्वन्तरं वक्तव्यम्। इत्याकाङ्क्षायामाह— यदनुभावितमिति। आजमीढेति। वैक्लव्याभावाय। स हि त्रिभिः पुरुषैः सह मुक्तः। तमसा मिलिततमसा वञ्चनस्याऽभिप्रेतत्वादुपकारासमाप्तावेव कारणगुणनिरूपणादाह—तेनाऽहमिति। मोषे हेतुः— पुरुषेणेति। ब्रह्माण्डविग्रहत्वात्। रोगनाशे औषधत्यागवत्। तेजोऽपहरणेऽपि भगवतो व्यापकत्वाज्ज्ञानद्वारा मोक्षं दास्यतीति नाऽनाप्तत्वामित्याह—भूमेति। वस्तुतस्तु 'यत्तेजसा नृपशिरोद्धि' श्लोकवत् "पत्यास्तव" 'यो नो जुगोपे' त्येतावपि विगीतौ। अर्जुनविषयत्वाभावात्। कुश्लिष्टत्वाच्च। अतः सत्त्वरजस्तमोभिरेव श्लोकत्रयप्रतिपाद्यैर्भगवच्चरित्रमुक्त्वा मोषश्चतुर्थं प्रतिपाद्यते। लोकत्रयजयस्यैवाऽभीष्टत्वात्। दैत्यजयः साधनप्राप्त्या निरूपणीयोऽपि भोगस्य प्राधान्यात्स एव निरूपितः। अर्थान्निरूपितोऽप्युपसंहारेऽनुवदनवञ्चनशेषतया निरूपितः। दैत्यानां तत्प्राधान्यात्। "मायेत्यसुरा" इति श्रुतेः। यत्पुनरग्रे भगवच्चरित्रकथनं तदवतारकार्यमिति नाऽत्यन्तमर्जुनानुग्रहः सिद्ध्यति। भूभारहरणस्य स्वापेक्षितत्वात्। "मयैवते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिनिन्नि" ति भगवद्वाक्याच्च। अतोऽर्जुने भगवत उपकारत्रयमेव गुणरूपम्। दोषाभावरूपं चाऽग्रे वक्ष्यते "सौत्ये वृत" इत्यादिभिस्त्रिभिः।

कारणं करणञ्चैव प्रतिबन्धश्च कथ्यते स्वकृतत्वज्ञापनाय महात्म्यज्ञापनाय तत्। दोषाभावेन सहितं दैन्येनाऽपि विमिश्रितम्। कृष्णमाहात्म्यविज्ञानं सर्वथा मुक्तिदायकम्। इति निश्चयः। अतो माहात्म्यज्ञापनं त्रिभिः। त्रिभिश्च दोषाभावः। द्वयेन दैन्यमिति। अन्तर्बहिःसाधनहरणादिति युक्तमुत्पश्यामः ॥१३॥

SRI SUBODHINI: 'I was happily relaxing in the heavens! There, the celestial beings had four arms or more. Even with these "many arms", all these celestial deities, took the help of the strength of my two arms!" Arjuna is telling the reasons for the celestials getting dependent on his "two arms"! This was due to the fact, that the sign and symbol of the Gaandeeva bow were in my hands! These "signs" indicated the constant engagement of both of my hands in fighting a battle and making the sound of the bow, preparing the bow etc. Arjuna was the son of Lord Indra. His strength was due to the blessings of "wind" god (Vayoo) and his Gaandeeva bow was connected to the Lord of fire! These celestial beings along with Lord Indra, could not conquer their enemies, despite their strength and power! Why then, they had to seek the help of Arjuna to fight their enemies? Arjuna says, "MY ARMS WERE BLESSED WITH THE STRENGTH AND POWER OF OUR LORD SRI KRISHNA! Hence, Lord Indra and others took refuge in my hands.

King Ajameeda had attained "liberation" along with three others. In the same way, you also will attain liberation. Please do not keep any "division" in your mind. Only, with a view to express this view, the word "Ajameeda" has been used.

Arjuna says now, "Our Lord Sri Krishna has duped me now". He says the reason for this by telling that THE

LORD IS THE HIGHEST "PURUSHA" – ABSOLUTE TRUTH! The "form" of the highest "Purusha" is this "Brahmaanda" (Universe) "and our Lord, has now with His hidden form, has duped me for the sake of conferring "liberation on all of us". An example is being given by our Sri Mahaprabhuji. Usually medicines are taken for the sake of relief from diseases in the body. Hence, with a view to remove the burden of this earth, in the form of these wicked kings, "our Lord had blessed me with His "power and brilliance" (Tejas). After the destruction of these kings, our Lord has taken away his "brilliance and power"!

"Our Lord, being all-pervasive, blesses the devotees with "liberation", through "Jnana" or knowledge. With a view to make me humble and low, our Lord, out of His grace and compassion, has now taken away from me the "brilliance and power " given to me by Him, earlier." Arjuna hails our Lord as "Bhooma" – all-pervasive and omnipotent – Due to this, all the materials and objects are "His" only. Hence, Our Lord does not get the "blemish" caused by "other" objects as there is no "other" at all!(i.e. there is nothing else than Our Lord)

Our Sri Mahaprabhuji has made significant comments here. He says, that through the 3 verses earlier, after telling about the real events in the Leelas and stories of our Lord,(i.e. in the form of "praising" Our Lord) in this 4th verse, our Lord has been called as the one "who has duped Arjuna"! Why? Arjuna had become satisfied through gaining "victory" over the humans, the celestials and the demons. Here, with a view to conquer the demons, Arjuna's attainment of "arrows" is indi-

cated. Due to his attachment to pleasures, Arjuna's attainment of the "throne of Lord Indra" is explained. With a view to destroy the enemies, the dependence of Lord Indra and other celestials on Arjuna is explained. Here the "enemies" referred to are the "demons" (Daithya). Even after all this, Arjuna tells, "OUR LORD SHRI KRISHNA HAS DUPED ME!" What is the reason for this? Our Sri Mahaprabhuji says that, "IT IS THE PEAK OF "MAYA" (POWER OF "ILLUSION" OF OUR LORD) TO DUPE! As all the demons had in them, this predominant "Maya" (getting into illusion) and that is why, the reference is made in this way here. THE VEDAS HAVE SAID THAT THE DEMONS WORSHIP "MAYA". Hence, the word "duping and cheating" through "Maya" has been referred to here.

Going ahead, the Leelas of our Lord, will be described, as they form part of His tasks to be completed during His "incarnation" (Avataaram). There will not be any more reference of our Lord's grace being showered on Arjuna. Why? OUR LORD DESIRED TO COMPLETE HIS TASK OF REMOVING THE "BURDEN" OF THIS EARTH! Due to this only, in the Gita, our Lord had told Arjuna, "I have already killed them! Hence, Oh Arjuna! You now become only a cause and instrument in My hands!" Hence, only through the above three "qualities", our Lord had conferred His benefits and help on Arjuna.

Now, through the next three verses, the absence of the three types of blemish (Dosham) will be told.

कारणं करणञ्चैव, प्रतिबन्धश्च कथ्यते ।

स्वकृतत्वज्ञापनाय माहात्म्यज्ञापनाय तत् ।

दोषाभावेन सहितं, दैन्येनाऽपि विमिश्रितम् ।

कृष्णमाहात्म्य विज्ञानं, सर्वथा मुक्तिदायकम् ।

तमोमिश्रजसा चरित्रमाह—

KARIKAS 1 and 2 Meaning: “In these three verses, (1) the reason for the destruction (of the Kauravaas) through the “hands” of Arjuna, (2) our Lord’s own “task” of destroying the wicked kings and (3) the “obstruction” created against the act of “destruction” by Arjuna — all these will be described by telling, that IT IS OUR LORD WHO HAD MADE BY HIMSELF ALL THESE ACTIONS TO HAPPEN! (I.E. MADE THEM “REAL”!) Among these, whatever is appropriate to be done by our Lord, have been described only with a view to explain His glory and exalted divinity. The knowledge about our Lord’s glory and greatness will be attained only with the absence of every type of “blemish” (Dosham) and through utter humility and “lowliness” (Deenata). This “knowledge” is capable of conferring, in a total way, liberation to the “Jeeva”. Hence, through three verses, OUR LORD’S GLORY (MAHAATMYAM) AND GREATNESS WILL BE DESCRIBED! The twin important aspects of (1) absence of “blemish” and (2) the feeling of humble “lowliness” (Deenata) — as evidenced through the deprivation and “removal” of both external and internal “instruments”.

Now, the “story” (Leela) of our Lord, enacted by our Lord, through His “quality of Rajas” mixed with the quality of “Tamas” is being described — through the next verse.

यद्वाञ्छवः कुरुबलाब्धिमनन्तपारमेको रथेन ततरेऽहमनार्यसत्त्वम् ।
प्रत्याहृतं पुरु धनञ्ज मया परेषां तेजस्पदं मणिमयञ्च हतं शिरोभ्यः ॥१४॥

VERSE 14 Meaning: “Through the strength of being the “relative and friend” of our Lord Sri Krishna, I was enabled to cross over the “ocean” of the Kaurava army alone by riding in one chariot only. I was also able, with the grace of our Lord, to bring the bejeweled crowns of the heads of the enemies and their immense wealth, after attaining victory over them!”

श्रीसुबोधिनी: यद्वान्धव इति। हेतुत्वेन कारणं वा। यस्य भगवतो बान्धवः। भगवद्वन्धुत्वेनैव भजनसात्रिध्याद्यभावेऽपि कुरुबलाब्धितरणम्। सेनाया नित्यनूतनत्वाय अब्धित्वम्। अनन्तपारमिति। देशकालानवच्छिन्नम्। तत्रत्या अवध्या इति कालानवच्छिन्नता। अनुलङ्घ्या इति देशानवच्छिन्नता। तत्र एकः असहायः। उत्तरगोग्रहणे उत्तरस्य भीतस्य दर्शनार्थं स्थापितत्वात्। रथेनेति प्लवनशङ्का निवारिता। तेन निलीय गमनं परास्तम्। अर्नायाः। कर्णादयस्त एव सत्त्वानि जलचरा यस्मिन्। अनेन तैस्तत्र पतितस्य पुनरनावृत्तिः सूचिता। कुतस्तरणमिति भावः। न केवलं तरणं कृतं किन्तु तत्रत्यानि रत्नान्यप्याहतानीत्यभिप्रायेणाऽऽह—प्रत्याहतं पुरु धनञ्चेति। वस्तुतस्तु तद्द्रव्यमर्जुनस्यैव। राज्यस्वामित्वात्। तैः परं बलाद्गृहीतम्। तत्पुनः प्रत्याहतमिति प्रतिशब्दार्थः। चकाराद्वस्त्राणि। तेजस्पदं तेजसः स्थानम्। तव्द्याजेन तेजोऽप्यपहतमित्यर्थः। मणिमयममूल्यम्। सर्वपुरुषार्थसाधकं वा अनेन सर्वस्वं सर्वे च पुरुषार्था हता इति ज्ञापितम्। चकाराच्छिरोरत्नं रत्नानि च सहजानि। शिरोभ्य इति। तव्द्याजेन शिरांस्येवाऽपहतानीत्यर्थः। सम्मोहनास्त्रेण मोहयित्वा सर्वं हतम्। अत्र वन्धुत्वमेव निमित्तम् ॥१४॥

सत्वमिश्रजसा कृतमाह—

SRI SUBODHINI: Arjuna is telling here, that he was able to successfully cross over the ocean of the Kaurava army only through the grace of our Lord. He says, “I was a relative and friend of our Lord Sri Krishna! Due to this “relationship” only, I was able to achieve this! I was blessed by our Lord with this

achievement, although I had not served and worshipped our Lord at all, in any way! (i.e. I never "deserved" to get this grace from Him). I did not keep His company also, in a permanent way! (i.e. I was interested to do so many other "tasks").

In this way, as a "new" army was brought into the battle, every day (like a "wave") the Kaurava army has been called as an "ocean". This ocean was endless, having spread everywhere. There was no certainty either of this army being vanquished through the death of the prominent fighters in it! There was no certainty of gaining victory over this huge army either! OUR LORD'S GRACE ENABLED ME TO CROSS THIS OCEAN OF "KAURAVA" ARMY, WITHOUT ANY HELP OR AID!"

Arjuna is now recanting another incident. He says, "The cows of the city of Virata had been abducted by the Kauravas. At this time, Arjuna had accompanied (as the charioteer) prince Uttara. Prince Uttara got afraid to fight. Here also, Arjuna was enabled to ward off the fear of this Prince, and all the enemies were defeated. "I was able to cross this ocean of the Kaurava army only through this one chariot of mine (i.e. not through a "plane"! Obviously, by riding on the chariot, I cannot cross this "army" unseen (i.e. hiding)! In this "ocean" there were "huge whales" in the form of the great warriors such as Karna and others! No one, who has fallen into this ocean, can hope to come out alive at all! I was able to cross this ocean by going through — by entering into it! I was able to bring out the "precious gems" through this "inside journey" into this ocean! — like the one, who goes down into the depths of the ocean searching for precious gems! In this way, after

“entering” into the Kaurava army, I was enabled to get back much of my “lost” wealth!”

Arjuna, along with his brothers were the “real” kings of these territories (as they were deprived of it by the Kauravaas) and this wealth belonged to the Paandavaas only (“Prati”). The syllable “Cha” (and) denotes, that Arjuna had secured other objects such as royal clothes etc. Not only this, the “brilliance” of these kings was also taken away, by taking away their crowns studded with precious gems. Their “entire wealth” was taken away! Arjuna had used the “arrow of making others unconscious” in this battle, and had taken away, all their possessions and wealth! ALL THESE GLORIOUS “ACTIONS” WERE ACHIEVED BY ARJUNA, ONLY DUE TO ONE REASON, VIZ. THROUGH THE “RELATIONSHIP” OF OUR LORD (BANDHUTWAM)!

Now, the “help and aid” given by our Lord to Arjuna, through our Lord’s “mixing” His qualities of “Satwa” and “Rajas” are being explained.

यो भीष्मकर्णगुरुशल्यचमूष्वदभ्रराजन्य-

वर्यरथमण्डलमण्डितासु ।

अग्रेचरो मम विभो रथयूथपानामायुर्मनांसि-

च दृशा सह ओज आर्च्छत् ॥१५॥

VERSE 15 Meaning: “Oh Sri Yudhishtirji! It was our beloved Lord Sri Krishna who was going before me (as my charioteer), who had taken away the lives and minds, along with the strength of their “senses” of great warriors such as Bheeshma, Karna, Dronaacharya, Salva and their “armies” (including their charioteer commanders), who were seen brilliantly present, among the

confluence of chariots occupied by the best of Royal Princes!"

श्रीसुबोधिनी: यो भीष्मकर्णेति। पूर्वं परीक्षार्थं गतत्वादसावधानैर्गतम्। इदानीं युद्धार्थं शस्त्रास्त्रादिसम्पन्ना मन्त्रादियुक्तकवचादिमन्तः कालेनाऽपि मारयितुमशक्याः कालकामपरशुरामादिजेतारोऽशक्या इति मत्वा स्वयमग्रेचरो भूत्वा तेषामायुर्मनांसि चोत्साहशक्तोश्चकाराद्विवेकधैर्यादिकञ्च दृशा दृष्टिमात्रेणैव आर्च्छत् आहतवान्। स (?) ओजः ओजसा सहेत्यर्थः। अथवा सहः अन्तःकरणशक्तिः। ओजः इन्द्रियशक्तिः। तदपि हतवानित्यर्थः। गुरुद्रोणः। चत्वार एव सेनापतयो जातास्तेषां चमूषु। भीष्मगुरुमध्ये कर्णकथनमति सामर्थ्यद्योतनार्थम्। अदभ्रा ये राजन्यवर्याः। कुत्राऽपि मरणार्थं छिद्ररहिताः। तेषां रथमण्डलानि। तैर्मण्डितासु। अनेन तासु प्रविष्टो वशीकृतो भवतीति सूचितम्। एवं सेनाचतुष्टयेऽपि भगवतैव सर्वं कृतं न मयेत्युक्तम्। अनेन स्वयं करणमुक्तम् ॥१५॥

रजोमिश्ररजसाऽपि कृतमाह। परकृतप्रतिबन्धं वा—

SRI SUBODHINI: With a view to "find out" (discover) as to whether the Paandavaas were residing "incognito" in the city of Viraata or not, the Kauravas had attacked the Viraata city. But the Kauravaas were defeated, as they had come unprepared! But here, in the Kurukshetra war, they were fully prepared, carrying all types of arrows and weapons — along with wearing "armors" empowered through sacred incantations! In this way, it is said here by our Sri Mahaprabhuji, that even the factor of "time" (Kaala) was not equipped to win over them! These "Kauravaas" were in an unassailable position, as they had conquered time, their desires (Kaama) and even Lord Sri Parasuraama! OUR LORD SRI KRISHNA, KNOWING ALL THIS, LED ME FROM THE FRONT. IN THIS WAY, HE TOOK AWAY (ABDUCTED — DESTROYED) THE POWER OF THE

LIVES, MIND AND ENTHUSIASM OF THE KAURAVAAS! The syllable “Cha” (and) given in the verse, indicated, that our Lord had destroyed the “courage and discrimination” (Viveka) of the Kauravaas too! In other words, the entire inner mind along with its strength was destroyed.

The Kaurava army had 4 commander-in-chiefs viz. Bheeshma, Karna, Dronaacharya and Salya. Karna had great capacity (that is why, he is referred to in this verse, between the references made to Bheeshma and Drona). In this army, there were many other brilliant and great Royal Princes, who were very difficult to be destroyed. BUT OUR LORD DESTROYED THE ARMY OF SUCH GREAT COMMANDERS. I DID NOT DO ANYTHING AT ALL, AS IT WAS OUR LORD WHO DID EVERYTHING!”

Now, Arjuna is describing also, the “benefits” conferred by our Lord, through His quality of “Rajas” mixed with His own quality of “Rajas”! Alternately, he speaks of the “warding off” of actions initiated by our Lord to counter the wicked actions of the enemies. He says that all this was done by our beloved Lord Sri Krishna only!

यद्दोःषु मां प्रणिहितं गुरुभीष्मकर्ण-

द्रौणित्रिगर्तशलसैन्धवबाह्लिकाद्यैः ।

अस्त्राण्यमोघमहिमानि निरूपितानि

नोपास्पृशन्नुहरिदासमिवाऽऽसुराणि ॥१६॥

VERSE 16 Meaning: “I was always protected through the auspicious holy hands of our Lord! Due to this grace of our Lord, the glorious arrows (which always hid their desired target) aimed by Dronaacharya,

Bheeshma, Karna, Aswathaama, Susarma, Salya, Jayadratha, Bahleeka and others, with a view to kill me, were unable to "touch" me, like the arrows and weapons of the demons were not able to touch devotee Sri Prahlaada!"

श्रीसुबोधिनीः यद्दोः षु मामिति। प्रणिहितं स्थापितम्। द्रौणिरश्वत्थामा त्रिगर्तः सुशर्मा। शलः शल्यः। सैन्धवो जयद्रथः। अमोघो महिमा येषाम्। निरूपितानि मद्विधार्थं प्रक्षिप्तान्यपि नोपास्पृशन् समीपे रथादिकमपि न स्पृष्टवन्तः नोपास्पृशन्निति पाठः। नृहरिदासं प्रहादम्। प्रसिद्धो दृष्टान्तः। प्रमेयबले प्रमाणबलं दृष्टान्तः। दास्यभक्तेः शास्त्रीयत्वात्। यद्दोःष्विति प्रमेयबलम्। आसुराणि असुरकृतानि शूलादीनि ॥१६॥

गुणकृतमुक्त्वा स्वभावकृतेषु नोचकर्मणि नियुक्तस्तदपराधं सोढवानित्याह—

SRI SUBODHINI: "As I was protected through the holy hands of our Lord Sri Krishna, no arrow or weapon could touch me! With a view to kill me, great warriors such as Dronaacharya, Bheeshma, Karna, Aswathaama, Susarma, Salya, Jayadratha, Bahleeka and others aimed very potent arrows, which always hit its target! But these arrows were not able to come near to me. Not only this, they could not touch even my chariot!

Here, the famous example of Sri Prahlaada is being given as it is well known. In the scriptures the devotion of Sri Prahlaada's "Daasya Bhakthi" (devotion as a servant) is cited, as the evidence for the strength of this type of devotion. Here, by describing Arjuna to be protected under the shadow of our Lord's holy hands (as an umbrella), our Lord's "role" as "Prameya" (beloved of His devotees) is reemphasized. In this way, by indicating the everlasting love of our Lord to His devotees (Prameya), the strength of "evidence" (Pramaana) is also shown! The demons had used weapons such as

“Trisoolam” (trident) on Sri Prahlaada. But none of them could hurt him. “In the same way, the arrows aimed at me, to kill me, by Dronaacharya and others could not even touch my chariot!”

After describing the various “benefits” conferred by our Lord, through His virtues and qualities of “Satwa” and others, Arjuna now tells, that the Lord had “put up and tolerated” even the “low type” (wrong insulting and offending actions) actions done by Arjuna! — as per the next verse.

सौत्ये वृतः कुमतिनाऽऽत्मद ईश्वरो मे,

यत्पादपद्ममभवाय भजन्ति भव्याः ।

संश्रान्तवाहमरयो रथिनो भुविष्ठं,

न प्राहरन् यदनुभावनिरस्तचित्ताः ॥१७॥

VERSE 17 Meaning: “It is our Lord’s holy lotus like feet, which are being served and worshipped by noble saints seeking “liberation”! I, with my bad and selfish intellect, gave to such an exalted Lord, the task of being the “charioteer” of my chariot! When the horses of my chariot had become tired, and I was standing on the ground (i.e. having got off the chariot), even at this time, my enemies, who had lost the balance of their “minds”, due to the power of our Lord, were not able to succeed in killing me (even though I was standing on the ground, unprotected).”

श्रीसुबोधिनीः सौत्ये वृत इति। सूतकर्मणि वृतः। तत्र हेतुः कुमतिना। फलस्य कुत्सितसाध्यसाधनत्वेन नियोजितत्वात्। सहने हेतुः आत्मद इति। स हि तुष्टं स्वात्मानं प्रयच्छति। ततः स कुत्रापि नियोगं करोतु। प्राप्तत्वादित्यर्थः। तर्हि को दोषस्तत्राह ईश्वर इति। यद्यप्यात्मदस्तथापीश्वरः कर्तुमकर्तुमन्यथा कर्तुं समर्थः। अनेन तेजोहरणमल्पमेव जातमिति भावः।

मे मया। मह्यं वा। न हि सौत्येन किञ्चित्कार्यं सिद्धम्। प्रतिष्ठामात्रं परम्। कुमतित्वं प्रकटयति—यत्पादपद्ममिति। भव्याः सत्तायां परिनिष्ठिताः। सन्त इति यावत्। अभवाय मोक्षाया। पादेति भक्तिमार्गेण। पद्ममिति सुखसेव्यत्वाय रस्यत्वाय च। भजन्ति सेवन्ते। “यद्दोः षु मां प्रणिहितमि”त्यत्र निरूपितमपि शस्त्राद्यस्पर्शं लोकरीत्या स्पष्टसम्भावनाभावात् पुनर्जयद्रथवधे मध्याह्ने श्रान्तवाहानां विशल्पकरणार्थमुत्तीर्णं मां न प्राहरन्त्रित्याह। संश्रान्तवाहमिति साधनाभावः सूचितः। अरय इति मारणावश्यकत्वम्। रथिनो भुविष्ठमिति साधनासाधनाभ्यां बहुवचननैकवचनाभ्यां च कामनायामपि शत्रूणां दुर्लभाऽवस्था सूचिता। यस्य भगवतोऽनुभावेनाऽलौकिकसामर्थेन निरस्तं चित्तं मारणीयोऽयमिति ज्ञानं येषाम्। अनेनाऽपकारेऽप्यानुषङ्गिकं फलमेतादृशमिति सूचितम् ॥१७॥

किञ्च। एतादृशेऽप्यकारिणी परिहासदशायामपि वचनेनाऽपि नाऽपकारः कृत इत्याह—

SRI SUBODHINI: “I made the Lord of the Universe Sri Krishna, as my “charioteer”. The reason for this “offence” on my part was my selfish wicked “intellect”. Due to this, even though our beloved Lord Sri Krishna is the final goal of the “ultimate bliss” (Aanandarooपा) and the Lord of the Universe, I, out of my bad intellect, gave Him the task of being the charioteer for my chariot! BUT MY BELOVED LORD TOLERATED AND “PUT UP” WITH THIS OFFENCE OF MINE, SO VERY GRACIOUSLY – OUT OF HIS BOUNDLESS LOVE FOR ME! OUR LORD, ON BEING PLEASED, GIVES TO HIS DEVOTEES EVEN HIS OWN “AATMA”! On the ‘Jeeva’ attaining our Lord, the “Jeeva” is given the “right” by our Lord, to make Him do any type of work at any place! Our Lord does the same without putting any “obstacle” on these “tasks”!

A question may be asked here. What is the

“blemish” on the part of the “Jeeva” in having asked the Lord to do the “desired” tasks, as per the desire of the “Jeeva”? — especially after the “Jeeva” has attained the Lord? on this, the reply is given that OUR LORD IS “ISHWARA” — THE LORD OF THE UNIVERSE! HENCE, IF PLEASED, HE GIVES AWAY HIS OWN “AATMA” TOO! EVEN AFTER THIS, OUR LORD ONLY IS THE “DOER, NOT DOER AND THE “DOER IN A DIFFERENT WAY”! (KARTUM, AKARTUM, ANNYATAA KARTHUM SAKTHAHA) — AS HE IS “BHAGAWAAN” — THE LORD OF THE UNIVERSE!

“Oh! Sri Yudhishtirji! I have committed a grave offence to the Lord of the Universe! In retaliation, our Lord has taken away my power and brilliance!” But Arjuna is wrong to conclude, that our Lord had “retaliated” for this “offence”, by taking away Arjuna’s brilliance and power! — as Arjuna did not make our Lord as his charioteer to attain a specific goal. In fact, the Lord had condescended to be the “charioteer” of Arjuna, out of His own gracious compassion — so that Arjuna’s “fame” may spread, far and wide! Noble and saintly sages and devotees SERVE OUR LORD’S LOTUS FEET TO ATTAIN “LIBERATION” — “AND I GAVE, INSTEAD, SO MUCH PHYSICAL STRESS AND PAIN TO OUR LORD!”

The devotees, who follow the path of devotion (Bhakthi) do the service and worship of our Lord’s holy lotus like feet! Our Lord’s holy feet are called as “lotus” — as the devotees can serve and worship our Lord’s holy feet, with great joy and happiness! They attain the highest bliss, through this service and worship too! This aspect has been told through the previous 9th verse.

My comfortable "status" was under the shadow of our Lord's holy hands! Due to this, the arrows of the enemies could not touch me at all! Arjuna now tells this particular aspect (of our Lord's "protection") in a better (clearer) way by telling, that during the killing of Jayadratha, the horses of his chariot had got tired. It was noon time. "I also got down from the chariot, with a view to relax and remove my tiredness! Even, during this state of mine, the enemies were not able to kill me! In fact, in every way, I was an "easy" target for them, to be killed — as I was tired, my horses were tired and the enemy opposite was ready to fight with me! Moreover, I also did not have my weapons also in my hands! — and I was standing on the ground! The enemies were seated on their chariots! They were also "many" in number! And I was alone! BUT OUR LORD USED HIS POWER OF ILLUSION AND REMOVED THE IDEA IN THEIR MINDS, THAT "THEY SHOULD KILL THEIR ENEMY ARJUNA!" This was caused by our Lord using His supernatural potency! Alas! Fie upon me! I have made, such a loving and compassionate Lord, through my evil intellect, to become my "charioteer"! Even then, our Lord, without thinking about this "offence", protected me, in the aforesaid way, from my enemies! But, it is this "offence" which I have committed, which has made me lose my brilliance and power". This is what is indicated as tis "thought" passed through, in the mind of Arjuna!

"And what more can I say? Even after doing such an "offence", our beloved Lord has not uttered one word of reproach of my conduct, even in a humorous way! This is being told by Arjuna, through the following verse.

नर्माण्युदाररुचिरस्मितशोभनानि हे-

पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।

सञ्जल्पितानि नरदेव हृदिस्पृशानि-

स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥१८॥

VERSE 18 Meaning: “Oh King Yudhishtira! When I am remembering the sweet words of our Lord Sri Krishna, then, my heart breaks down! His holy words, which always touch my heart - such as - “Oh Paartha! Oh Arjuna! Oh My friend! Oh scion of the Kuru clan! — He had uttered all these words, through immense love and goodwill (love) coupled with a soft sweet smile and an illuminated brilliant face! No sooner, I remember these words of our beloved Lord, my heart begins to get broken!”

श्रीसुबोधिनीः नर्माणीति। अपरधाभावेऽपि स्वस्मरणार्थं सर्वावस्थानु तथा तथा वचनान्युक्तवान्। यथा हृदये प्रविष्टानि हृदयं लुठन्ति लोठयन्ति। लुनन्तीति वा पाठः। नर्माणि सुखकराणि परिहासवचनानि। अर्थानुसन्धानाभावेऽपि स्वरूपत एव सुखकारणीत्याह। उदारं यदुचिरं स्मितम्। सर्वपुरुषार्थदानायादारम्। रुचिरं रसोत्पदानाय। रसाभावे पुरुषार्थानामयथात्वात्। स्मितेनाऽल्पव्यामोहनं सूचितम्। स्वभावसुन्दराणां स्मितेन शोभातिशयो वशीकरणार्थो भवति। तत्राऽनैकान्तिकं दृष्ट्वा हे पार्थेति सम्बोधयति। स्तब्ध दृष्ट्वाऽर्जुनेति। वृक्षवाचकत्वात्। वञ्चनापकरणादि दृष्ट्वा हे सखे इति। अचातुर्यं दृष्ट्वा कुरुनन्दनेति। क्षेत्रकर्षकत्वात्कुरोः। अत एव भगवद्वाक्यानां सञ्जल्पितत्वमुक्तम्। नरदेवेति गूढबोधनार्थं सम्बोधनम्। वचनानां समर्थत्वान्मर्मस्पर्शित्वाद्दृदिस्पृशानीत्युक्तम्। मम हृदयं हृदये (?) मम माधवस्याऽस्मत्स्वामिनः सञ्जल्पितानीति सम्बन्धः ॥१८॥

एवमपराधापनोदनार्थं प्रतीकारे कृते तद्धेतुका अन्येऽप्यपराधाः कृताः। तानपि दूरीकृतवानित्याह—

SRI SUBODHINI: "Even after the removal of my "offence", our Lord's loving "words" have entered into my heart and have pierced the same! Our beloved Lord has uttered these loving words, with a view to make me remember them, on very specific occasions!

The word "Narma" (soft) is used to denote words, which give rise to happiness and good humour! His words were spoken with immense goodwill and love, with a soft sweet smile!" His words are capable of captivating my mind, and due to this, his words are brilliantly beautiful! Here, our Lord's "soft sweet smile" is supposed to create "infatuation" in the mind of the hearers". The words, which are by their very nature "beautiful", are capable of being seen and felt as "brilliant", and are also capable of attracting everyone!

"When I did not get "infatuated", through His soft sweet smile, our Lord, with a view to attract me towards Him, had called out to me as "Oh Paarth!" - indicating the relationship He and I have with my mother Kunti (who was known as "Prita"). Even after being addressed in this way, when I was silent, then, the Lord out of His boundless love for me, used to call me as "Oh Arjuna!" (NOTES: The "Arjuna" tree, which grows upwards in the sky is a symbol of one, whose head is always held high! Was the Lord telling me "like this tree remains standing high without humility, are you also silently standing "high" despite my calling out to you?)

"The Lord, sometimes, seeing me guileless (i.e. without any malice or cheating nature) called out to me as "Oh friend!" Sometimes, seeing me, as not "clever", He used to call me as "Kururaaja"! (a farmer). The "words" of our Lord are hailed here as "Sanjwalita"

i.e. words which would ensue victory over the person, to whom they are spoken to.

In this verse, Yudhishtira has been addressed as “Naradeva” (the Lord of the humans). This addressal fulfills the secret opinion and desire of our Lord (i.e. our Lord always regarded Yushishtira, as such).

The words of our Lord were capable of touching the most tender parts of everyone and hence, “His words always touched my heart! They always pierced my heart totally. OUR LORD IS MY LORD AND MASTER (SWAAMI). Hence, His words have gone deeper into my heart and got stuck there – giving me pain and sorrow, no sooner I remember them!”

In this way, for the sake of removing this “offence”, Arjuna is telling the ways and means for such removal and the fact, that the Lord also removed all his other offences committed from time to time! He says further – through the next verse.

शय्यासनाटनविकत्थनभोजनादि-

ष्वैक्याद्वयस्य ऋतवानिति विप्रलब्धः ।

सख्युः सखेव पितृवत्तनयस्य सर्वं

सेहे महान्महितया कुमतेरघं मे ॥११॥

VERSE 19 Meaning: “Our beloved Lord, used to tell me, “Oh My dear friend! All your words are “true”! – while we were together on the bed, while being seated, while going round, while discussing, and while eating our meals! In this way, our Lord has “cheated” me through speaking to me amusing and interesting words again and again! Like a good friend puts up and tolerates the “words” of his friend, and like a father puts up with

the words spoken by his son, in the same way, our beloved Lord, with His immeasurable glory, through His gracious compassion and exalted nature. has tolerated all the "sins" committed by this Arjuna, through his bad and wicked intellect!"

श्रीसुबोधिनीः शय्येति। शय्यायां शय्याविषये। आसनादिविषयेषु च। तामसादिस्थानानि शय्यासनाटनानि। विकल्थनं सन्निपातकार्यं स्वश्लाघारूपम्। भोजनादीन्यावश्यकलौकिकानि। ऐक्यात् एकभावात्। न हि स्वस्मात्कश्चित्कदाचिच्छङ्कते। ऐक्यकरणं भगवदुपकारः। दुष्टस्य ततो मदाद्विप्रलम्भः वक्रोक्तया वञ्चनम्। तत्र वञ्चनशब्दमाह—हे वयस्येति। वयसा तुल्ययोर्मध्ये कुतस्तवाऽऽधिक्यम्। कथं वा। मित्रमिति वा। किञ्च। ऋतवानिति। सत्यवानित्यर्थः। असत्यकरणं मत्वा तथा वचनम्। सहनं च न मनसि रोषस्थापनेन। सह्यदोषे सखिदृष्टान्तः। असह्यदोषे तु पितृदृष्टान्तः। तस्याऽप्यसह्यदोषसङ्ग्रहार्थम्—सर्वमिति। सहने प्रयोजकं रूपमाह महानिति। न हि पिपीलिकादीनामपराधं गजा मन्यते। उपढौकनाद्यभावायाऽऽह—महितयेति। स्वमहिम्नैव। हेत्वन्तरमाह—कुमतेरिति ॥१९॥

एवं सर्वं चरित्रमुक्त्वा सर्वोपसंहारार्थं तत्कृतां लीलामनुस्मरति—

SRI SUBODHINI: "My beloved Lord has forgiven and tolerated all the "offences" committed by me, during our "sleep", and "while sitting together". Sleeping, sitting and traveling are done in places where the quality of "Tamas" is predominant. Praising oneself in a hurry is not appropriate. Eating food etc. are essential human actions of a "worldly" nature (Loukik). As both our Lord Sri Krishna and Arjuna had the idea of "oneness" in them, they had become of "one form" only! Moreover, this "oneness" never gave rise to any doubts! OUR LORD FELT ONENESS WITH ME! THIS IS A GREAT BENEFIT CONFERRED BY HIM ON ME! But, I got "proud", as I had a bad heart, due to this gesture of our

Lord. I have spoken very harsh words to our Lord, and in this way had hurt His feelings. I had told our Lord once, "Oh Emperor! You are equal to me by age! Then, how come You are always considered as "higher" than me? Even if this is true, what is the nature of this "higher" status of yours? Alternately, Oh Lord! if You are my equal, then how did you become my friend? If you follow the "truth" always (i.e. You are honest), how come, You are seen indulging in "wrong and untruthful" actions? — In this way, I have spoken harsh and inappropriate words to our Lord. BUT OUR LORD ALWAYS TOLERATED, AND PUT UP WITH MY WORDS.

"Putting up" or "toleration" is the state, where, when "anger" is due, the same is controlled in the mind itself. In this way, our Lord has shown immense and everlasting toleration and listening to my "words"! Due to His virtue of tolerating my "blemish", here, the example of a "good friend" has been cited. In other words, it is good friendship to tolerate and put up with the blemish of a friend, which are appropriate and deserving of being tolerated! Those "blemishes", which should never be put up with, are usually tolerated by a loving father — as a father forgives and puts up with the blemish of his son, even though, they are very difficult to be tolerated or put up with!

Arjuna now tells, that the gracious Lord has put up with the blemish and sins, which even a father would find it difficult to put up with or tolerate. All these blemish and sins have been tolerated by our Lord. THE LORD FORGIVES AND TOLERATES ALL THE SINS AND BLEMISH OF HIS DEVOTEES AND ALL OTHERS, AS HE IS FULLY ESTABLISHED IN HIS

OWN SELF! This is being told through the words that OUR LORD IS GREAT AND GLORIOUS BY AND IN HIMSELF ONLY!

"Like a mighty elephant ignores the blemish and act of offence of an "ant", in the same way, our gracious Lord has not given, even a very little attention, to my countless "sins" and "offences" committed by me I never rendered any "praise" (Stuti) of Him, which would please Him, nor I gave any "gifts" to Him, seeking pardoning of my offences! (i.e. I never prayed or asked for "pardon" either). BUT, OUR LORD, DUE TO HIS NOBLE AND EXALTED NATURE, HAS FORGIVEN ME". Arjuna is telling, another reason by telling, that "I was of a wicked intellect. — In this way, our Lord accepting my "wicked and pitiable" condition has tolerated all my sins and offences — nay, forgiven them too!"

In this way, after describing the glorious Leelas of our Lord (with specific references), with a view to end this topic, Arjuna is remembering the "Leelas" of our Lord again, - as per the next verse.

सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन

सख्या प्रियेण सुहृदा हृदयेन शून्यः ।

अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन्

गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ॥२०॥

VERSE 20 Meaning: "OH! KING! I have lost my heart (my heart has become empty) due the absence of my beloved friend, loved one, our lord Sri Purushotama! Oh! my dearest brother! I was coming back, on the road, and protecting the wives of our lord. At this time wicked cowherds came there and overpowered (conquered) me, as though, I was a helpless lady!"

श्रीसुबोधिनीः सोऽहमिति। नृपेन्द्रेति सम्बोधनमस्य विचारस्त्वयाऽवश्यं कर्तव्य इत्येतदर्थम्। पुरुषेणाऽपि रहितः प्राणो स्त्रयादिरूपः सर्वकार्यबहिष्कृतो भवति। किमुत पुरुषोत्तमेन। अनेनोत्तमकार्योपसंहारः ज्ञापितः। सख्येति मध्यमकार्योपसंहारः। प्रियेणेति ततः परः। प्रियजनः प्रियस्य निकृष्टमपि करोति। एवं स्वनिष्ठकार्याभावहेतूनुक्त्वा भगवन्निष्ठाभावायाऽऽह—सुहृदेति। तद्राहित्यस्य फलमाह—हृदयेन शून्य इति। उत्कृष्टधर्माणां तत्सहभावात्तदमगमे सर्वमपगतमिति शून्यता। हृदयं शून्यं जातमित्यर्थः। तेनाऽन्यदपि कार्यं जातमिति वदन् “पराजितो वाऽथ भवानि” ति सभावना सत्या जातेत्याह—अध्वनीति परिग्रहः स्त्रीवर्गः। अङ्गेति कोमलसम्बोधनं प्रतीकारकरणाभावाय। अबला स्त्री ॥२०॥

तेन सर्वनाशमाह—

SRI SUBODHINI: By giving the addressal as "Oh Indra among kings" it is explained, that, Arjuna wanted king Yudhishthira to decide the future actions, after thinking over the incidents, which have happened, so far! Like a wife without her husband, when a person becomes "Bereft" of our lord Sri Purushothama, he becomes unworthy of doing anything good! Arjuna told "We also have become bereft of our lord Sri Krishna! hence, there is no use for all of us!"

In this way, after describing his own disabilities (lack of actions) and the cause, thereof Arjuna is now explaining the "Lack of Actions" on the part of our Lord also! "Our Lord was my Best Friend! I have become alone, without Him!" What is the effect of this? Arjuna says "I have become empty in my heart! nay! I have lost my heart itself!" This "Emptiness" of the heart has originated another problem too! King Yudhishtira had asked Arjuna, earlier, as to whether Arjuna had returned, after being defeated by someone! This "Possibility" had now come true! In this context, Arjuna says "I was coming on the

श्रीसुबोधिनीः सोऽहमिति। नृपेन्द्रेति सम्बोधनमस्य विचारस्त्वयाऽवश्यं कर्तव्य इत्येतदर्थम्। पुरुषेणाऽपि रहितः प्राणो स्त्रयादिरूपः सर्वकार्यबहिष्कृतो भवति। किमुत पुरुषोत्तमेन। अनेनोत्तमकार्योपसंहारः ज्ञापितः। सख्येति मध्यमकार्योपसंहारः। प्रियेणेति ततः परः। प्रियजनः प्रियस्य निकृष्टमपि करोति। एवं स्वनिष्ठकार्याभावहेतूनुक्त्वा भगवन्निष्ठाभावायांऽऽह—सुहृदेति। तद्राहित्यस्य फलमाह—हृदयेन शून्य इति। उत्कृष्टधर्माणां तत्सहभावात्तदमगमे सर्वमपगतमिति शून्यता। हृदयं शून्यं जातमित्यर्थः। तेनाऽन्यदपि कार्यं जातमिति वदन् “पराजितो वाऽथ भवानि” ति सभावना सत्या जातेत्याह—अध्वनीति परिग्रहः स्त्रीवर्गः। अङ्गेति कोमलसम्बोधनं प्रतीकारकरणाभावाय। अबला स्त्री ॥२०॥

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In this way, after describing his own disabilities (lack of actions) and the cause, thereof Arjuna is now explaining the "Lack of Actions" on the part of our Lord also!" Our Lord was my Best Friend! I have become alone, without Him!" What is the effect of this? Arjuna says "I have become empty in my heart! nay! I have lost my heart itself!" This "Emptiness" of the heart has originated another problem too! King Yudhishtira had asked Arjuna, earlier, as to whether Arjuna had returned, after being defeated by someone! This "Possibility" had now come true! In this context, Arjuna says "I was coming on the

road, escorting and protecting the "wives" of our Lord. At this time, wicked cowherds came and conquered me!"

The word "Anga" (my own part) is used to express tender feelings. Through this, Arjuna says that "I was not able to fight back at all, and I was not able to defeat a single "Gopa"! — like a helpless and weak lady is controlled and made to submit by everyone — in the same way, I was also defeated!

तद्वै धनुस्त इषवः स रथो हयास्ते-

सोऽहं रथी नृपतयो यत आनमन्ति ।

सर्वं क्षणेन तदभूदसदीशरिक्तं-

भस्मन् हुतं कुहकरमिवोप्तमूष्याम् ॥२१॥

VERSE 21 Meaning: "At the time of my defeat, I had with me the same bow and arrows, through which I had won the Mahabharata war! I had the same chariot and horses! In fact, I am the one, who was seated on the chariot! (i.e. same "Arjuna"). Previously, all the kings were prostrating to me, from all the four sides and going away with their heads down! On our Lord's departure now, everything has turned into an illusion (mirage = Mithya), like the pouring of ghee-based oblations into burnt out ashes! Or like the adoration of the crooked person or the implantation of seeds on barren ground — all these are purposeless actions bearing no result of whatsoever nature!"

श्रीसुबोधिनीः तद्वै धनुरिति। गाण्डीवलक्षणमित्युक्तम्। ते इषवः। "अर्जुनस्य इमे बाणा" इति। स रथः, अप्रतिहतः। ते हयाः, सर्वत्र गन्तारः। सोऽहं रथो, भीष्मदिहन्ता। यत सामग्रीतः। आनमन्ति सर्वतो नमन्ति आमनन्तीति वा पाठः। कीर्तयन्तीति वा (?)। तत्राऽङ्गारेभ्योऽग्न्यपगमे इङ्गालत्वं (?) सम्पद्यते तदा रूपं देवत्वं दाहकत्वं सर्वमेवाऽपगच्छति। तथा

पूर्वोक्तेष्वीशः प्रविष्टस्तदा तत्सर्वं कार्यं निष्पन्नम्। तदपगमे सर्वं नष्टमित्यन्वय-
व्यतिरेकाभ्यां प्राप्ताप्राप्तविवेकेन सर्वं भगवत्कृतमिति सिद्धं भवति। केवलान्वये
विशेषेण तदेकसाध्यतानिश्चयाभावात्। इदानीं तु तदनाधारत्वेनाऽन्यथा-
सिद्धमित्यभिप्रायेणाऽऽह—असदिति। ईशरिक्तं सर्वमसदभूदित्यर्थः। कार्या-
कर्तृत्वेनाऽसत्त्वम्। तेषां फलसाधकत्वमेव रूपमिति तदभावौ वा। तत एव
तत्प्रसिद्धेः। अत्राऽसाधकत्वे दृष्टान्तमाह लोकवेदभेदेन द्वयम्। लोकेऽपि
स्ववृत्तिसेवाभ्यां द्वयम्। वेदे तु तत्समुदितमेकत्रैव द्वयम्। अतो दृष्टान्तत्रयमाह।
तत्र वैदिको दृष्टान्तः—भस्मनि हुतमिति। ‘यदि पूर्वस्यामाहुत्यां हुतायां
यजमानो श्रियेत दक्षिणतःशीते भस्मन्युत्तरामाहुतिं निनयेद्भस्मोत्करं
वा गमयेदिति’ भस्मनि होम उक्तः। स यथास्थित इत्यसति विनियुज्यते।
तथा गोपेष्वस्माभिर्विनियुक्त इत्यर्थः। न वा ईश्वराराधनम्। न वा धर्मः।
लोके ईश्वराराधनमस्ति। तेन कार्यं सिद्ध्यति। तत्कार्यमीश्वरराद्धमित्युच्यते।
स चेदीश्वरः कुहको भवेत्तत्फलमसद्भवेत्। कुल्माषदानवत्।
अनेनाऽधिष्ठातृदेवानां विपरीतफलदानेनाऽसत्त्वमुक्तम्। एवं फलवैफल्य
साध्यवैफल्यं चोक्त्वा साधनवैफल्यमाह—इवोप्तमूष्यामिति। ऊषी ऊषररूपा
पृथिवी। गौरादित्वाण्डीषू। सा हि बीजशक्तिदाहिका। तत्र गत बीजं स्वरूपतोऽपि
नश्यति तथाऽत्राऽपि लौकिकरथित्वमपि गतमित्यर्थः ॥२१॥

एवं द्वितीये उत्तरमुक्त्वा प्रथमस्योत्तरमाह—

SRI SUBODHINI: “This is my famous Gaandeeva bow, and I am having the same arrows!” Arjuna had defeated great warriors, through these arrows! “This is the same chariot! — which no one could even touch! or harm! These are the same horses, which were capable of traveling to every place! I am the same “warrior” (occupier of the chariot). I have made a bed of arrows for Bheeshmaacharya to lie down in the battle field! I had also killed so many great warriors, during the war. Due to all these weapons and arrows, everyone of the greatest of all warriors were used to give prostrations to me, while holding their head down! They used to sing my glories!

All these have become a "waste" indeed! Like, after the full extinguishing of the fire only ashes remain and loses its power to burn and also it's "divine" nature, I have also attained this same state! All my weapons and instruments were working properly till the ingress of our Lord was there, in them! I was always successful. On the departure of our Lord, I have lost everything!"

"In this way, both "attainments" and "loss", it becomes clear, have been caused by our Lord only! Till our Lord's grace and power were present in my bow and arrows, till then, I was able to successfully use them to achieve the desired results. No sooner, our Lord made His departure, the form and nature of all my weapons and instruments got changed — i.e. I could not do anything through these arrows and the famous "Gaandeeva" bow! All these have lost their powers! As it was due to our Lord's grace only, they were all functioning! On the "absence" of our Lord, they have all turned into being "untruthful and baseless"!"

Now, Arjuna is giving two main examples. (1) Vedic, (2) "worldly" (Loukik), to prove their "illusory" nature/status now. Two examples are given for the "worldly" nature and one for the "Vedic" nature (thus 3 examples are given in total). "To pour oblations on ashes" — this has been told in the Vedas. It is said in the Vedas, "When an oblation is given in an already sacrificed "Homa", then the death of the "performer" (Yajamaan) takes place. When, on the cold ashes, oblations are given on the southern side, or these ashes are taken out, then also this action is considered as "wrong and bad"!" In this way, pouring oblation on "ashes" is considered as "wrong". In the same way, "my arrows aimed at the wicked cowherds became

useless! — as neither this became a worshipful act of our Lord or a righteous action! Even in this world, if a king is adorned and served, then, the desires of such a person get fulfilled through the king! But if the king is crooked, then the end result is useless! i.e. the person, who serves and adorns such a king does not get the desired result! In fact, the “opposite” result ensues!”

Now, Arjuna is going to explain the useless nature of his “instruments” (weapons). Like in “salty land” (barren) it is useless to implant good seeds (as they will not grow) — as this land will take away (burn out) the strength of the seed — thus ensuring the destruction of the nature of the seed itself — in the same way, I was also made to lose my worldly powers of being a great charioteer! This is the purport.

Yudhishtira had asked a question regarding the “discomfiture” of Arjuna. Arjuna had now replied the reasons for his predicament. Yudhishtira had also asked regarding the welfare of the Yaadavaas. The reply to this question is being given in the following way.

राजंस्त्वयाऽनुपृष्टानां सुहृदां नः सुहृत्पुरे ।

विप्रशापविमूढानां निघ्नतां मुष्टिभिर्मिथः ॥२२॥

वारुणीं मदिरां पीत्वा मदोन्मथितचेतसाम् ।

अजानतामिवाऽन्योन्यं चतुःपञ्चाऽवशेषिताः ॥२३॥

VERSES 22 and 23 Meaning: “Oh King Yudhishtira! You had asked me regarding our relatives, who were living in the city of Dwaaraka! These Yaadavaas became foolish through the curse given by the Brahmin! They drank the Vaaruni toddy and having got intoxicated with pride, fought with each other, through their fists (wrestling) — as if they were not knowing each other

at all! In this way, they all met with their end (death) fighting with each other. Only four or five Yaadavaas have remained "now".

श्रीसुबोधिनी: राजन्निति। सुहृदां यत्कुशलं पृष्ठं सहत्पुरे तत्रोत्तरम्। शापो जातः। ततो विप्रशापविमूढानां देशान्तरे गत्वा मुष्टिविर्विघ्नताम्। मिथो युद्धै हेतुः—वारुणीं मदिरां पीत्वेति। अमृतमथनादुद्भूता मदिरा वारुणी। सा तालाद्यधिष्ठिता तालप्रभृता वारुणीत्युच्यते तेन मदनोन्मथितचेतसा गतविवेकानां मध्ये चतुःपञ्चाऽवशेषिता इति सम्बन्धः। चतुर्भिर्युक्ताः। पञ्च चतुःपञ्च। नवद्रव्येषु यादवशरीरसङ्घातं प्रविष्टेषु चतुर्विधैः परमाणुभिः सहाऽऽकाशादयः पञ्चोर्वरिताः। ननु स्नेहस्य बाधकत्वात्कथमेवम्। अत आह—अजानतामिति। युद्धार्थं ज्ञानमन्यार्थमज्ञानमिति इवार्थः ॥२२॥२३॥

SRI SUBODHINI: Yudhishtira had asked earlier, regarding the welfare of the "relatives" of Dwaaraka. Answering this, Arjuna says, that all these "relatives" got involved in a "curse" of a Brahmin, which made them "foolhardy". Due to this, they began to fight each other, through their "fists" (wrestling), by going over to a different place. This was again caused by their imbibing wine. Our Sri Mahaprabhuji says here, that when the ocean was churned, in the olden days, with a view to originate "nectar" (Amrut), at that time, the intoxicating "toddy" also got originated, which usually is produced from palm trees etc. This particular drink produced from such trees is called as "Vaaruni". Due to this "drinking", the discriminating faculty of the Yaadavaas got lost. "Only four or five among the Yaadavaas are saved". Adding 4 and 5, we get the figure 9. In other words, the factors of earth, water, wind, fire, space, time, quarters (sides), Aatma and mind. In this way, 9 materials make up this "body" through "coming together". At the present time, the Yaadavaas have lost the first "4 materials" and only the remaining

“5 materials” exist (i.e. their “body” has got disappeared)!

The Yaadavaas had great love for each other. Hence, they would never fight each other. But why did they undertake to destroy each other? It is said here, that they fought against each other, as though they did not know each other at all! The purport of this is, that these Yaadaavas had the knowledge of killing each other — but, did not know, whom to kill or the “reasons” for such killing (“Yiva”)!

Who is the real “Karthā” (doer) for causing such destruction among the Yaadavaas? This is being explained as under.

अत्र कर्तारं सम्भावयति—

शप्रायेणैतद्भगवत ईश्वरस्य विचेष्टितम्।

मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः ॥२४॥

VERSE 24 Meaning: “Perhaps this event is a special action and way of doing by our Lord only! — as it is our Lord, who originates each and every being, and also ensures their destruction through each other!”

श्रीसुबोधिनी: प्रायेणेति। सर्वकर्तृत्वेन रक्षकत्वेन च भगवत्कर्तृत्वं निश्चीयते। कालेनाऽपि सम्भवतीति प्रायग्रहणम्। तत्रापि भगवतो विद्यमानत्वादुत्कटकोटिः। दृष्टार्थमन्यथात्वेन व्याख्यास्यन्सर्वत्रैव लोककर्तृकं कार्यं भगवत्कार्यमित्याह—मिथो निघ्नन्तीति। तुल्यानां मारणरक्षणे प्रयोजककार्ये स्वत उत्कर्षापकर्षाभावात्। चकारादुत्पादयन्ति। पुत्रगृहे स्वयमुत्पन्नः पिता पुत्रत्वमापद्यते ॥२४॥

ननु प्रकृते कथं भगवत्कार्यत्वम्। श्रुत्यप्रतिपादितत्वादित्याशङ्क्याऽऽह—

SRI SUBODHINI: EVERYTHING IS DONE BY OUR LORD ONLY! HE IS THE PROTECTOR OF EVERYONE! Due to this, all these “events” were caused by our Lord only! This is the final conclusion!

We may say here, that even the factor of "time" (Kaala) can also do such "actions". BUT HERE, ALL THESE EVENTS WERE CAUSED BY OUR LORD ONLY! This is what is told in this verse.

Moreover, it is our Lord, who "lives and resides" in "time" (Kaala) and as such, it would be very appropriate to conclude that all this was done by our Lord only! All the actions done by the humans in this world are also done by our Lord only and not by these "humans", at all times and during all events! OUR LORD ORIGINATES AND DESTROYS EACH AND EVERY BEING. EVERYTHING IS BEING DONE BY HIM!

As our Lord does not regard anyone as "small" or "big", the aspect of giving "protection" is governed by someone "inspiring" (praying) to do so! The syllable "Cha" (and) given in the verse, indicates the fact, that IT IS OUR LORD, WHO ORIGINATES AND MAKES OTHERS ALSO TO ORIGINATE! It is said, a father takes birth in his own house and attains "sonhood". Hence, it is written in the Vedas, that "a father takes birth through his own wife, and hence one's wife is called as "Jaayaa". He creates his son having become the "son" himself! In this way, it is the "father", who becomes the grandson also! That is why, at many places, the name of the grandson is that of the grandfather!

It is not specified anywhere, that it was our Lord who had destroyed the Yaadavaas! How then, it has been told, that it was our Lord who had done this! This "doubt" is removed, through the following verse.

जलौकसां जले यद्वन्महान्तोऽदन्त्यणीयसः ।

दुर्बलान् बलिनो राजन्महान्तो बलिनो मिथः ॥२५॥

एवं बलिष्ठैर्यदुभिर्महद्भिरितरान् विभुः ।

यदनू यदुभिरन्योन्यं भूभारान् सञ्जहार ह ॥२६॥

VERSE 25 and 26 Meaning: “Like the “small fish” in water are eaten by the “big fish”, Oh! Sri Yudhishtira! in the same way, the strong Yaadavaas killed the weak ones! But, as they were all strong, they died by killing each other only! In this way, the strong Yaadavaas caused the death of the weak Yaadavaas! Our Lord ended the “burden” for this earth, in the form of these Yaadavaas, only through the very same Yaadavaas!”

श्रीसुबोधिनी: जलौकसामिति। यथा मत्स्यानामग्निशापविमूढाना-
मन्योन्यघातकत्वं मात्स्यो न्यायो महान्तोऽदन्त्यणीयस इति। तथा प्रकृते
दुर्बलान् बलिनः। राजन्निति सम्मत्यर्थम्। महान्तस्त्वन्योन्य परस्परोघातेन
मृताः। उपसंहरति—एवं बलिष्ठेरिति। बलिष्ठैर्महद्भिरितरान् बलिनोऽमहतः।
ननु सर्वे भगवता मारणीयाः। ते कयमन्योन्यं मृताः। तत्राऽऽह—विभुरिति।
सर्वकरणसमर्थः। तैरेव तान् मारितवान्। महान् साधनैः करोति। महत्तरस्त्वाज्ञया।
विभुरिच्छया। अन्योन्यमिति। यथा विवाह उत्सवादिष्वन्योन्यपरिवेषणं तथा
मारणं जातमित्यर्थः ॥२५॥२६॥

एवं सामान्याकारेण सङ्क्षेपतः कथामुक्त्वा विस्तरेण कथनीयमित्याकाङ्क्षायां
पुनस्त्यक्तधर्मविशिष्टभगवत्स्मरणेन वैक्लव्ये जाते वक्तुं न शक्यत इत्याह—

SRI SUBODHINI: Due to the “curse” given by the Lord of fire, (Agni) the foolish fish eat each other! This same “law of fish” prevailed in the case of the Yaadavaas. Like small fish are swallowed by big fish, in the same way, “weak” Yaadavaas were killed by the “strong” ones! The addressal of Yudhishtira as “Oh King! indicates, that usually this is what is done by the “kings” also, and Yudhishtira is well aware of this! In this way, the “burden” of this earth was removed by fighting against each other! This was caused by our Lord only. Why did the Yaadavaas

die after fighting against each other, when they could have been destroyed by our Lord only? Removing this doubt, it is said that OUR LORD IS VIBHU! DUE TO THIS, HE IS CAPABLE OF DOING EVERYTHING! IT WAS HIS WILL AND DESIRE, THAT ALL THE YAADAVAAS SHOULD DIE BY KILLING EACH OTHER ONLY!

Here, our Sri Mahaprabhuji brings out the glory of our Lord, in comparison to the actions of "worldly" people. Usually very "big" persons get things done through their mere "orders", only and those, who are "big", get things done through aids and instruments. BUT OUR LORD IS "VIBHU" – HENCE HE IS OMNIPOTENT. HE GETS HIS "ACTIONS" COMPLETED BY HIS "MERE" WISH AND DESIRE! In this way, what is conveyed is, that the Yaadavaas destroyed each other, only through the mere wish and desire of our Lord!

Our Sri Mahaprabhuji says here, that the Yaadavaas killed each other in the same way food is served and eaten by each other during festival time or in marriages!

In this way, after narrating the "events" in a summarized way, Arjuna got the desire to tell all "these" in an extensive manner. Hence, it is mentioned here, that Arjuna got his memory back, and due to the "separation" from our Lord, he became very unhappy in his inner mind. Hence, he became incapable of saying anything. This is being told.

देशकालार्थयुक्तानि हृत्तापोपशमानि च ।

हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे ॥२७॥

VERSE 27 Meaning: "On remembering the words of our Lord Sri Govinda, which contain the purport of

the events taking place in time and place, and which pacifies the sorrow and sufferings in ones heart, my own inner mind gets attracted and affected."

श्रीसुबोधिनी: देशकालेति। देशकालाभ्यां विशेषिता येऽर्थास्तद्युक्तानि नीतिवाक्यानि। हतापोपशमानि। चकाराद्भगवन्माहात्म्यबोधकानि। एवं त्रिविधान्यपि। वाक्यानि पूर्वमेव भगवता बोधितानि। देशकालानुसारेण सर्व कर्तव्यमिति नीतिः। आत्मनिष्ठतया बाह्यधर्मास्त्यक्तव्याः। भगवद्विषयकमोहो भरवन्माहात्म्यज्ञानात्याज्यः। तानि वाक्यानि भगवदुक्तानि साम्प्रतं स्मृतानि सन्ति चित्तं हरन्ति। अर्थानुसन्धाने हि शोकापनोदस्वरूपेणैव शोकजनकत्वम्। भगवदीयत्वात्। तस्माच्छब्दप्राबल्याच्छोकेन तूष्णीम्भावः ॥२७॥

एवं धर्मपुरस्सरं स्मृतेन भगवता भक्तिजननाद्भक्त्या च भगवच्चरणारविन्दस्मरणे दृढप्रेमोत्पत्तौ जीवभगवतोः सान्निध्ये सति सत्त्वगुणावेशात्परमानन्दाविर्भावाच्च रजस्तमोदोषेष्वपहृतेषु शान्ता विमला च बुद्धिरासीत्। शान्ता सत्त्वेन। विमलाऽन्ययोरपगमेन। मत्तित्वात्स्वभावत एव ज्ञानरूपत्वम्। एतत्सर्वं जातमित्याह—

सूत उवाच—

SRI SUBODHINI: As per the needs and situation created by "time and place", events convey different "meanings", and our Lord's words contain the appropriate meanings, which are wholesome and harmonious. Hence, these "words" of our Lord ends the sorrow and stress in one's heart, and makes it peaceful! The syllable "Cha" (and) given in the verse contains this purport — "that I have already told you about the glory of our Lord and His words. He had told, that we should do our "actions", as per the needs of "time" and "place" ("Kaala" and "Desa"). His words are full of justice and based on sound judgment. OUR LORD HAS TOLD US, THAT WE SHOULD GET DEVOTED TO OUR "AATMA", AND GIVE UP DEPENDENCE ON

श्रीसुबोधिनी: वाक्येति। आत्मस्वरूपज्ञानं भगवत्स्वरूपज्ञानं च ॥२७॥ : क्षीमं ज्ञानमज्ञानमज्ञानात् फलप्राप्तिरिति भावः

EXTERNAL FACTORS. WE SHOULD GIVE UP OUR INFATUATION AND ATTACHMENT TO OUR RELATIVES AFTER KNOWING THE NATURE OF DIVINE GLORY OF OUR LORD! These three "sayings" have been told by our Lord to me, even earlier! When I remember these holy "words" of our Lord, then my mind gets lost and enraptured through our Lord! I am remembering our Lord's "words", with a view to eradicate the sorrow in my heart! But, instead of the sorrow being removed, this remembrance of our Lord's "words" make my sorrow more and more intense! As such, it is better, that I become silent only!

Due to this remembrance of our Lord and His auspicious (Kalyaanaguna) qualities, Arjuna got "Bhakthi" (devotion) to our Lord. He now remembered our Lord's lotus feet with a devoted mind. This ensured the rise of determined and well-set "love" for our Lord! This "determined" love for our Lord led Arjuna getting very near to our Lord, which in turn gave rise to the quality of "Satwa" in him. This resulted in the rise of the highest bliss in him (Paramaananda). In this way, the blemish caused by the qualities of "Rajas" and "Tamas" were removed. His intellect became pure and peaceful. The quality of "Satwa" made the intellect peaceful, and due to the removal of the qualities of "Rajas" and "Tamas", the intellect became pure and blemish-free. Intellect then gets equipped with special knowledge (Vjnaanana). This will be explained later. In other words, a person's intellect is full of "knowledge" by its very nature. In what manner, did Arjuna's intellect become like this? Sri Soota is explaining this, through the next verse.

सूत उवाच -

एवं चिन्तयतो जिष्णोः कृष्णपादसरोरुहम् ।

सौहार्देनाऽतिगाढेन शान्ताऽऽसीद्विमला मतिः ॥२८॥

VERSE 28 Meaning: “Sri Soota said, “In this way, with intense and determined total love, Arjuna began to meditate on the lotus feet of our Lord Sri Krishna. Due to this, Arjuna’s intellect became peaceful and pure.”

श्रीसुबोधिनी: एवमिति ॥२८॥

नन्वापाततः शोकापगमेऽपि सुषुप्ताविव सर्वथा नाऽपगत इति ज्ञानप्रकाशमाह—

SRI SUBODHINI: In the “deep sleep” (Sushupti) state, everyone experiences that “sorrow” seems to have vanished totally! But in reality, it does not get totally destroyed, and it only “seems” to have been destroyed only — albeit temporarily! But Arjuna now got the rise of “Jnana” in him, which made him attain both purity and peace in his intellect. It is said here, that like a person, who can see clearly is able to see the “sun” as it is, in the same way, a pure and peaceful mind gets the reality of the vision of the “Jeevaatma” and “Paramaatma” (the individual soul and our Lord).

Thus, it is said, that Arjuna had attained both these “states of realization”. This is being told in two verses.

वासुदेवाङ्घ्र्यनुध्यानपरिवृंहणरंहसा ।

भक्त्या निर्मथिताशेषकषायधिषणोऽर्जुनः ॥२९॥

VERSE 29 Meaning: “Due to the meditation on, and embracing of our Lord Sri Krishna’s holy feet, and as a result of the intense force of the “Bhakthi” (devotion) he had for our Lord, the “dirt” in the intellect of Arjuna had got removed totally.”

श्रीसुबोधिनी: वासुदेवेति। आत्मस्वरूपज्ञानं भगवत्स्वरूपज्ञानं च

नोपदेशसापेक्षम्। प्रमाणवस्तुपरतन्त्रत्वात्। परं प्रमाणवस्तुनोरावरणं दूरीत्कर्तव्यम्। तत्र प्रमाणावरणं दूरीकृतमिव। रजस्तमसोरपगमेन सत्त्वप्राकट्यात्। जीवात्मावरणं माया। भगवदावरणं भगवदिच्छा। तत्र जीवावरणं भक्तिसहितज्ञानेननाऽपगच्छति। भगवन्माहात्म्यज्ञानपूर्वकभगवद्विषयकपरमप्रेम्णा भगवत्सेवायां भगवदावरणमपगच्छति। तदा निर्मलदृष्टेः सवितृप्रकाशसाक्षात्कार इव भगवत्स्वरूपयोर्मनसा साक्षात्कारो भवति। तत्राऽर्जुनस्य द्वयं जातमित्याह श्लोकद्वयेन। वासुदेवेति शान्ताऽपि बुद्धिः सवासनेति पुनरुद्गमनिराकरणार्थम्। वासुदेवाङ्घ्र्यनुध्यानस्य यत्परिबृंहणमालिङ्गनं तदेव रंहो वेगो यस्याः। तादृशभक्त्या निर्मथिता उद्धृतसाराः स्वरूपेण नाशिता वा अशेषकषाया यस्याः। तादृशी धिषणा यस्य सोऽर्जुनो जात इत्यर्थः ॥२९॥

अनेन सवासनं बुद्धेरावरणं गतमित्युक्तम्। जीवावरणदूरीकरणार्थमुपायमाह—

SRI SUBODHINI: Though the “intellect” might have become “peaceful”, it is possible, that it can become disturbed and agitated, due to the presence of the remnants of past desires and impressions (Vaasanaas). With a view to ensure, that the intellect continues to be peaceful, Arjuna had put efforts to embrace the lotus like feet of our Lord! Through the force of his intense devotion to our Lord, all types of “blemishes” in his intellect had been fully destroyed — like the removal of dirty spots from a piece of white cloth makes it white and shining! In this way, Arjuna became “white” i.e. the “impressions” on his “intellect” were removed!

Now, with a view to remove the “covering” on the Jeeva, it is said, that the “covering” on the “Aatma” gets removed only through the “knowledge” arising out of the “evidence and proof” (Pramaana — the Vedas) and on the attainment of purity in the inner mind!

Arjuna had attained “Jnana” (knowledge) through

the study of the Gita earlier. But this “knowledge” was covered up through time, his actions, and the quality of Tamas. Now, this “covering up” of his intellect got destroyed. Through the next verse, the way to remove the “covering” of the “Jeeva” is being explained.

गीतं भगवता ज्ञानं यत्तत्सङ्ग्राममूर्द्धनि ।

कालकर्मतमोरुद्धं पुनरध्यगमद्विभुः ॥३०॥

VERSE 30 Meaning: “Now, Arjuna has revived the “Jnana” again in his intellect, which our Lord had told him, through the Gita, at the time of the war. This “knowledge” had been covered up (stopped from functioning) in his intellect, through the force of time, actions and the quality of Tamas. This “knowledge” began to flow out, now, freely!”

श्रीसुबोधिनी: गीतमिति। शुद्धे ह्यन्तःकरणे प्रमाणेनोत्पादितं ज्ञानमात्मावरणं दूरीकरोति। तत्पूर्वमेव गीताख्येन प्रमाणेन भगवतोपदिष्टेन ज्ञानं जातमेवाऽस्ति। परं कालकर्मतमाभिस्त्रिगुणात्मकैः सज्ञाना बुद्धिरावृता। तदिदानीमानरणपगमे स्वयमेव ज्ञानं जातमित्याह—गीतमिति। गीतायां भगवतोक्तं ज्ञानं यत्तत्पुनरध्यगमदिति सम्बन्धः। ननु वृत्तिरूपं ज्ञानं त्रिक्षणावस्थायीति सकारणस्य तस्य स्वतस्तिरोहितत्वाद्गतं कथं प्राप्तवान्। अत आह—विभुरिति। समर्थत्वाज्ज्ञानतिरोभावं दूरीकृतवानित्यर्थः ॥३०॥

ततो यथाऽऽत्मावरणं दूरीभूतं तदाह क्रमेण—

SRI SUBODHINI: Arjuna got back again the “knowledge”, which our Lord had told him earlier through the “Gita”. “Knowledge” based on thoughts usually arises in a second, stays for another second and gets lost in the next (third) second! In this way, “knowledge” based on “thoughts” remains only for 3 seconds at a time! i.e. it gets “lost” by itself! How did Arjuna get this lost “knowledge” back? It is said,

that Arjuna was “competent” (Samartha). He had put efforts to remove the coverings on his knowledge and made its “disappearance”, disappear!

After the regaining of “knowledge”, the way through which, all the “coverings” of his “Aatma” got removed, is being told through the next verse.

विशोको ब्रह्मसम्पत्त्या सञ्छिन्नद्वैतसंशयः ।

लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः ॥३१॥

VERSE 31 Meaning: “Arjuna became bereft of sorrow, through his attainment of the wealth of “Brahman”! His doubts regarding the “duality” of Brahman got lost and removed in every way! As his “Prakruti” (nature) got merged totally (in Brahman), he attained the state of being “beyond the three Gunas” (Nirguna). His “psychic” body began to go away (i.e. lose its control)! Now, there was no possibility of any “doubt” arising in his mind!”

श्रीसुबोधिनी: विशोक इति। ज्ञाने ब्रह्मसम्पत्तिर्जाता। “ब्रह्म वेद ब्रह्मैव भवति”ति। शोको हि विषयाप्राप्त्येति ब्रह्मत्वेन सर्वविषयप्राप्तौ सत्यां शोकाभाव इति सर्वविषयप्राप्तिमाह—सञ्छिन्नद्वैतसंशय इति। सम्यक्छिन्ना द्वैतप्रपञ्चे देहादौ संशया यस्या। स्वस्यैव सर्वरूपत्वे न कोऽपि सन्देहो भवतीति। अथवा। द्वैते सर्वत्राऽऽत्मनः प्रवेशात्सर्वत्राऽऽत्माऽऽत्मनः स्वरूपनाशसंशयाः स्थिताः। सखण्डभावात्। तदात्मनो ब्रह्मभावादन्तःप्रवेशेन बहिःसम्बन्धसन्देहा निवारिता इत्यर्थः। ननु बाह्ये विषये स्थिते पुनः सम्बन्धेन संशया भविष्यन्तीत्याशङ्क्याऽऽह—लीनप्रकृतीति। लीना या प्रकृतिस्तया कृत्वा जातं यन्नेर्गुण्यं निर्गुणावस्था तया कृत्वा लिङ्गापगमे जाते मूलदोषाणां निवृत्तत्वादसम्भवः। न पुरुदगम इत्यर्थः। अत उद्गमाभावादेव न सम्बन्धः। लिङ्गस्य च निवृत्तत्वात्। एवं सर्वदोषापगमपूर्वकब्रह्मभावे जाते सर्वे शोका निवृत्ता इति भावः ॥३१॥

एवमर्जुनस्य कृतार्थत्वमुक्त्वा राज्ञः कृतार्थत्वं वक्तुं तस्याऽध्यवसायमाह—

SRI SUBODHINI: Arjuna's "knowledge" was blessed with the wealth of "Brahman". The Vedas have declared that, "The knower of Brahman becomes Brahman only" (BRAHMA VEDA BRAHMAIVA BHAVATI). As per this saying of the Vedas, Arjuna became of the form of "Brahman". He now got rid of all types of sorrow! He did not have any doubt on the "dual" nature of Brahman and also the "duality" among all beings e.g. "This is me, he is the other" etc. He was now certain about the "non-dual" nature of this Universe and all the "beings" in it! He became "Sarvaroopā" – all the forms and names! He did not have doubt on anything now! His "Aatma" had entered into every place in this "dual" natured Universe, and due to this, he got the "Bhaava" (attitude) of everything as "Brahman". Previously he had the "knowledge" of the "differences in everything" and this knowledge had acted against the knowledge of oneness of everything, in his "Aatma" (Brahman). Now that his "Aatma" had the attitude and realization as "Brahman", he had entered himself into everything, as the "Aatma" is present, in the same measure and way, in everyone! He gave up all his "doubts" pertaining to each and every type of external relationship.

A question arises now. Will this external relationship arise again in his mind leading to perceptions of "division and differences"? On this, it is said, that "his Prakruti (nature) got merged in the "Maya" (power of illusion) of our Lord! All types of basic "blemish" got lost, due to the release from the grip of "Maya"! Due to this, he attained the state of being "beyond the three qualities" (Nirguna). His "psychic" (Linga Sareera) got lost due to this. This, in turn, resulted into the loss of his "basic blemish" (Moola Dosham)). This state

enabled Arjuna to attain a "doubt free" state (about "reality"). As, in this present state, no doubts can rise, and on the going away of the "psychic" body, his "bondage or relationship" with external objects did not exist! As all his "blemish" had "fled away" (removed), Arjuna attained the realization of "Brahman"!

In this way, after explaining the "fulfilled" state of Arjuna, with a view to explain the "fulfilled" state of King Yudhishtira, the "determination" of his mind is being told, through the following verse.

निशम्य भगवन्मार्गं संस्थां यदुकुलस्य च ।

स्वःपथाय मतिं चक्रे निभृतात्मा युधिष्ठिरः ॥३२॥

VERSE 32 Meaning: "After listening to the news of "going away" of our Lord Sri Krishna and the destruction of the Yadu clan, King Yudhishtira, with a firm inner mind, began to contemplate on undertaking the journey on the path of the celestials (divine path)."

श्रीसुबोधिनी: निशम्येति। भगवन्मार्गं ज्ञात्वा वैकुण्ठे गत इति। यदुकुलस्य च संस्थां मृत्युम्। स्वःपथाय देवमार्गाया। निभृतात्मा दृढान्तःकरणः। गन्तुं मतिं चक्र इत्यर्थः ॥३२॥

क्रमेण मुक्तिं वक्तुं पृथाया मुक्तिमाह—

SRI SUBODHINI: "Yudhishtira had fully realized the path towards our Lord! Hence, he realized immediately, that our Lord had gone back to Sri Vaikuntam only! He also realized that the Yadava clan has got destroyed. Having developed a firm inner mind, Yudhishtira decided to embark on his celestial path (journey).

With a view to explain, in a gradual way, the "liberation" attained by all of them, in the first instance, the "liberation" of mother Kunti is being spoken.

पृथाऽप्युपश्रुत्य धनञ्जयोदितं नाशं यदूनां भगवद्गतिञ्च ताम् ।
एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ॥३३॥

VERSE 33 Meaning: “On listening to the destruction of the Yaadava clan from Arjuna, and on hearing about the “departure” of our Lord Sri Krishna, Kunti, with her mind fully devoted to the one-pointed Bhakthi to our Lord Adhokshaja, made her “Aatma” enter into our Lord! Due to this, all her worldly “bondages” were cut asunder!”

श्रीसुबोधिनी: कुन्ती तदैव पूर्वोक्तं श्रुत्वा भगवच्चित्ता परमप्रेम्णाऽऽविर्भूते
भगवति सायुज्यं प्राप्ता। शरीरं जहावित्यर्थः ॥३३॥

ननु भगवता किमर्थमेवं कृतम्? तत्राऽऽह—

SRI SUBODHINI: On realizing the significance of all the events, as described by Arjuna, mother Kunti joined her mind in our Lord. She now had wonderful and highest love for our Lord, and the Lord blessed her with His manifested form, into which she attained the “liberation” of being “ONE” (Saayujyam) with our Lord! She gave up her body, in this way.

Why did our Lord do like this? This doubt is answered, through the following verse.

यथाऽहरद्भुवो भारं तां तनुं विजहावजः ।

कण्टकं कण्टकेनेव द्वयञ्चाऽपीशितुः समम् ॥३४॥

VERSE 34 Meaning: “Like a “thorn” is removed, through the help of another “thorn” and then both the “thorns” are thrown away, in the same way, our Lord also had given up His divine body, after taking up and using it for the sake of removing the “burden” of this earth! The reason being, that the “tasks” of these two bodies viz. the burden of His own body as a Yaadava,

and the bodies of the persons of this earth were seen by Him as one and same!"

श्रीसुबोधिनी: ययाऽहरदिति। भगवतो यादवोपसंहारे आत्मत्वान्न दोषभाव इति वक्तुम्। यया यादवतन्वा सहायार्थमानीतया भुवो भारमहरत्तां तनुं विजहौ। क्लेशाभावार्थमाह—अज इति। न हि तेन जातोऽस्ति। तत्र दृष्टान्तमाह—कण्टकमिति। सर्वथाऽऽत्मीयाभावः सूचितः। तयाप्यभिमानिनां जीवानां क्लेशात्कथमेवम्। अत आह—द्वयं चाऽपीशितुः सममिति। नियन्तुर्द्वयं समम् ॥३४॥

भगवति विशेषमाह—

SRI SUBODHINI: Our Lord got the "Yaadavaas" destroyed and this "action" on the part of our Lord does not affect His truthful state as being the "Aatma" of everyone! This aspect is made clear by telling, that our Lord used the "bodies" of these Yaadavaas to remove the "burden" on this earth, and later gave up these "bodies" (i.e. it is our Lord who had become these Yaadavaas and later got out of them!) — as the task of removing the "burden" for this earth was completed. There was no necessity to keep these "bodies" for a longer time! IN FACT, OUR LORD IS CALLED AS "AJA" I.E. THE LORD, WHO HAS NO "BIRTH" (AJANMA)! Just by creating the "bodies" of the Yaadavaas, we cannot say, that our Lord had got originated or created! An example is given here. Like a "thorn" stuck in the body is taken out, through the use of another "thorn", in the same way, our Lord used the "bodies" of the Yaadavaas to remove the "burden" on this earth and he "threw" away the "thorns" in the form of these Yaadavaas too! A question arises here. The "bodies" of the Yaadavaas would have definitely felt "pain" in this process! If so, why did the Lord do like this? On this, our Sri Mahaprabhuji says that, the "bodies" which were

used to remove the "burden" of this earth, and the "bodies" which formed the actual "burden" of this earth are separate (i.e. two). BUT, IT WAS OUR LORD, WHO CONTROLLED BOTH OF THESE "BODIES". DUE TO THIS, FOR OUR LORD, BOTH OF THESE "TASKS" (I.E. CREATING SOME "BODIES" AS A "BURDEN", AND USING SOME OTHER "BODIES" TO REMOVE THIS "BURDEN") WERE "ONE AND SAME"! By giving the example of a "thorn", the "sameness" of both these types of "bodies" has been indicated. Though it is mentioned that the "bodies" of the wicked persons, who formed the "burden" for this earth and also of the "Yaadavaas", whose bodies were used by our Lord to remove the "burden" of this earth are "truthful", their "impermanency" is indicated by telling, that these "bodies" cannot last forever, in one place or another — as they were all used by our Lord to fulfill different tasks and were "thrown" away, once the "tasks" were completed!

Now, the glory of our Lord is being told.

यथा मत्स्यादिरूपाणि धत्ते जहाद्यथा नटः ।

भूभारः क्षपितो येन जहौ तच्च कलेवरम् ॥३५॥

VERSE 35 Meaning: "Like an actor dresses up as a lady or plays different roles and gives it up also (after the performance is over), in the same way, our Lord assumes the "forms" of fish etc. and also leaves them! In this way, our Lord gave up also the "body", through which He had removed the "burden" of this earth!"

श्रीसुबोधिनी: यथेति। यथा नटः स्वरूपमेव नानाविधक्रीडार्थं स्त्रयादिरूपेण प्रदर्शयति। निवृत्ते च कार्ये तानि रूपाण्युपसंहरति एवमिदपीत्यर्थः।

॥३५॥

एतत्कथनस्य प्रकृतोपयोगं वक्तुमाह—

SRI SUBODHINI: An actor takes several “forms” with a view to entertain the people. He even acts as a “lady” sometimes! On the completion of his performance, he gives up this “form”, and becomes himself only! In the same way, with a view to remove the “burden” for this earth, our Lord had taken the form of a “human being” and later, He gave it up! Of course, it is not correct to say, that our Lord became a “human being”. That is why, the example of an “actor” putting on the dress of a “lady” etc. has been given. In other words, it was a “put on” and “assumed” form and not “real”.

In this context, it has been said in the Brahmaanda Purana, “SRI KRISHNA NEVER GAVE UP HIS BODY”. But the “Jeeva” (individual soul) has to give up his body. But what is explained here, is that it is our Lord, who is the “Aatma” in everyone, and hence there is no question of our Lord entering into or giving up “any body”! He continues to remain AS HE IS, AT ALL TIMES!

The purpose of telling this “truth” is being explained below.

यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयसत्कथः।
तदाऽहरेवाऽप्रतिबुद्धचेतसामभद्रहेतुः कलिरन्ववर्तत ॥३६॥

VERSE 36 Meaning: “Our Lord’s noblest Leelas are worthy of being listened to! When our Lord Mukunda, gave up this earth, by giving up His “body”, from this day onwards, the beginning of the working of “Kaliyuga” (aeon of Kali) occurred for those, who are not awake and alert, causing and leading to their inauspiciousness.”

श्रीसुबोधिनीः यदा मुकुन्द इति। सर्वेषां मोक्षदानार्थमवतीर्णो भगवान्

दत्त्वा मोक्षं यदा निवृत्तस्तदा मोक्षबाधकत्वेन कलिधर्माणां निरूपणात्प्रेषागतेषु स्थितस्य मोक्षो नास्तीति निर्गमनमेव शरणमिति कालव्याप्तिरहितदेशं प्रति तदतिरिक्तहेतोर्भागवतादेरभावाद्भागवतैव सह गन्तव्यमिति मतिं कृतवानित्याह—यदा मुकुन्द इति। “कलिः कालमलं सर्वं कालस्वामी तु माधवः। यतो निवर्तते तत्र बह्नाविव निकृष्टता। दारौ (?) तु न तथा तेन देशान्तरगतिर्मता। अग्निभावेऽपि काष्ठेन स साध्य इति निश्चयः। मुकुन्दो भगवानिति वचनान्मुक्त्यर्थमेव भगवदवतार इत्युपसंहारः। यद्यपि भगवतो नित्यसम्बन्धात्कवापि त्यागी नास्ति। तथापि प्रकटित-परमानन्दरूपस्य परिच्छिन्नतया प्रदर्शनात्तन्वा जहौ। तनुद्वारा जहावित्यर्थः। भूमित्यागस्य पूर्वमनुक्तत्वान्नटवच्च तनुत्यागस्योक्तत्वात्त्यक्तस्य वस्तुत्वान्भावाद-पूर्वविधौ अनुवादे वा सहार्थतृतीया न सम्भवति। नन्वग्रे उत्पत्त्यमानानां भक्तानां कथमुद्धार इत्याशङ्क्याऽऽह श्रवणीयसत्कथ इति। तदा। तस्मिन्नित्यर्थे अव्ययम् अहरति लुप्तसप्तम्यन्तम्। अव्ययं वा। प्रातः काले भगवद्गमनमिति सम्प्रदायविदः। तदैव प्रातःकाले कलिः प्रवृत्तः। ननु भगवत्कृपावलोकितानां भगवन्मार्गानुवर्तिनां विद्यमानत्वात्कथं कलिप्रवृत्तिरित्यत आह—अप्रतिबुद्ध-चेतसामभद्रहेतुरिति। न सर्वार्थं तदागमनम्। प्रकर्षेण विकसितकमलानां मुकुलसम्भावनारहितानामस्तमयेऽपि न काचित्क्षतिः। अन्येषामस्तनयेऽन्ध-कारादिना कीटनिवासः स्यादेव। ज्ञानेन विकासः। भक्त्या मुकुलसम्भावनाभावः ॥३६॥

तर्हि स्वस्य न कचिच्चिन्तेत्याशङ्क्याऽऽह—

SRI SUBODHINI: OUR LORD HAD TAKEN HIS “INCARNATION” FOR THE MAIN PURPOSE OF “LIBERATING” (MOKSHA) EVERYONE! HE GOES AWAY AFTER FULFILLING THIS “TASK”! But during this present “Kaliyuga”, there are several factors, which put “obstacles” in the path of attaining “liberation”. No one can attain “liberation”, when one is affected by the “ills” of this “Kaliyuga”! Hence, it is necessary to go away from a place, where our Lord’s “form” is not present or there is the absence of “Jnana”

(knowledge), it is said here, that Yudhishtira decided to go away along with our Lord only. This is being explained.

"This entire Universe is of the form of "Kaala" (time) and "Kaliyuga" is the "dirt" of the factor of "TIME"! The master and Lord of "Kaala" (time) is our Lord Sri Krishna — MAADHAV." When our Lord gets disappeared from a place, this place attains a very "low" status or category. An example is being given here by our Shri Mahaprabhuji. Like the wooden stick becomes "ashes", no sooner the fire gets extinguished! After turning into "ashes", this "fire" is called as "lower". In the same way, the place, from where our Lord has moved away (i.e. disappeared), also becomes of a "lower" category! When there is "fire" in a wood, then it is not regarded as "low" like the "ashes"!

Yudhishtira got the desire to go away to a different place as **HE IS A GREAT DEVOTEE OF OUR LORD, AND OUR LORD WAS PRESENT IN HIS HEART!** Like in the "special" type of wood known as "Arani", the presence of "fire" is always there, and this "fire" gets originated, when it is "scratched" with other twigs of "Arani" wood, in the same way, **OUR LORD WAS PRESENT IN YUDHISHTIRA.** He thought, that, by going away to other places, he will get the realization of our Lord. In this way, he decided to go away from his place.

OUR LORD IS "MUKUNDA", AND HE HAS TAKEN "INCARNATION" FOR BLESSING EVERYONE WITH "LIBERATION"! OUR LORD IS PRESENT EVERYWHERE. HENCE, HE HAS NOT GONE AWAY ANYWHERE BY GIVING UP ONE PLACE. BUT HE HAD MANIFESTED HIS HIGHEST BLISSFUL FORM

(PARAMAANANDAROOPA,) AND NOW HE HAD HIDDEN THIS "FORM" ONLY. IN THIS WAY, IT IS SAID, THAT HE HAS GIVEN UP THIS PLACE! — ALTHOUGH HE IS PRESENT EVERYWHERE IN HIS "UNDIVIDED" FORM! To emphasize this "truth" only, it is said in the verse, "He went away by giving up the earth through His body" (TANWA JAHOW). In other words OUR LORD GAVE UP THIS EARTH WITH HIS BODY INTACT (SASAREERA)! But Sri Mahaprabhuji says, that this way of explaining our Lord's departure from this world is not appropriate — especially when it is said here, that He gave the "body" like an "actor" gives up his "assumed dress or role"! Hence, the "body" which was given up by our Lord is an "assumed one", and not as explained!

As our Lord has given up this earth, what will happen to the liberation and redemption of His devotees in the future? This is answered by telling that OUR LORD'S LEELAS AND STORIES ARE WORTHY OF BEING HEARD AND LISTENED TO ALWAYS! HIS LEELAS AND STORIES BECOME THE "ONLY WAY" FOR THE REDEMPTION OF HIS DEVOTEES! When our Lord had gone away from this earth, it was "mourning" time on that day! This is what is told by those, who are in the know of the traditional beliefs. FROM THIS VERY "MOURNING", THE KALIYUGA GOT STARTED. How come this "Kaliyuga" got started despite the presence of great many devotees blessed by our Lord's grace, and all of them were following the path of our Lord? (Bhakthi). On this, it is said that THE COMING OF KALIYUGA IS NOT FOR EVERYONE! IT IS ONLY FOR THOSE, WHOSE INNER MIND IS NOT AWAKE AND ALERT! KALIYUGA

WILL BRING SORROW ONLY TO THESE PERSONS! Those, who have “forgotten” and, who are unprepared will only be the victims of Kaliyuga! Like a lotus flower, which is always “open” and there is no fear of “folding its petals”, once again, there is no fear for the setting of the “sun” (i.e. the setting sun will not affect these flowers). All other lotus flowers will get affected through insects and worms on the setting of the sun! In other words, those devotees of our Lord, whose inner minds are kept “open” through “Jnana” (knowledge) and because of their true and sincere love for our Lord, their minds are always fully blossomed (expansive — not contracted), the Yuga of Kali can never do any harm to them!

Hence, there is no doubt for Yudhishtira, as regards his own “fate or future”. This is being told below.

युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथाऽऽत्मनि।
विभाव्य लोभानृतजिह्वाहिंसनाद्यधर्मचक्रं गमनाय पर्यधात् ॥३७॥

VERSE 37 Meaning: “This Kaliyuga has spread all over, in the state, in the cities, in the houses and in every “Aatma”! Bad qualities such as greed, untruth, cunningness and violence have also spread! On seeing the ever-expanding influence of the cruel Kaliyuga, Yudhishtira, who was wise, decided to go away from his place.”

श्रीसुबोधिनीः युधिष्ठिर इति। विकलत्वाद्यभावेन दृढस्थित्याऽविकासं मन्यते कालः। स तु युधिष्ठिरादीनपि तथा मन्यते। अतस्तद्देशेष्वपि महदल्पप्रभेदभिन्नेषु राष्ट्रेनगरगृहशरीरेषु प्रविष्टः। अल्पविकासाच्च तज्ज्ञातवानित्याह—बुध इति। तत्रापि विचारः—किं स्थातुमागतो द्रष्टुं वेति। तत्रापि युष्ठिरस्य निश्चयो जात इत्याह—विभाव्येति। ससामग्रीकस्य समागतत्वान्नेतो गमनं कलेः। तस्य सामग्री प्रथमतो लोभः

सर्वदोषाणामाश्रयोऽन्तःकरणधर्मः। अनृतं वाग्दोषः प्रायेण स्वरूपनाशकः।
प्रामाण्यकोटेः स्वरुनिर्वाहकस्य नाशात्। कुटिलता बुद्धिदोषः। हिंसा शरीरस्य।
अत्र क्रमे शिष्टं स्वयमूहम्। आदिशब्देन रोगादयोऽपि। हिंसाद्यधर्मचक्रं
विभाव्य गमनाय पूर्वोक्तामेव मतिं पर्यधादित्यर्थः ॥३७॥

अशक्तस्य परित्यागोऽनुचितः। त्यक्तानां वासनाजनकत्वात्। अतः
कलिभयाद्युधिष्ठिरगमनमनुचितमित्याशङ्क्याऽऽह—

SRI SUBODHINI: The factor of “time” (Kaala) does not recognize the expansion of “Jnana”, even if there is no sorrow in the mind or the mind is stable and determined. Now, this factor of “time” regarded even King Yudhishtira (i.e. Kaliyuga) as one whose “Jnana” or knowledge is not well-lit or brilliant. Hence, this “Kaliyuga” had entered into his kingdom, cities, houses and in all bodies, by taking different forms! — either big or small! But Yudhishtira was a “wise” person and had realized the “truth” about everything in all ways. He realized, that this “time of Kali” (Kaliyuga) was coming to stay, on a permanent basis, for a long time! He knew, that this “Kaliyuga” had come along with his “instruments and aids”! — and he will not go away from here soon!

The first “instrument” of this Kaliyuga is “LOBHAM” — attachment to and greed for wealth! Our Sri Mahaprabhuji calls this “greed” as the house of all types of blemish! This “greed” is also a quality of the inner mind. Telling an “untruth” is the blemish of the word! This “blemish” destroys one’s divine nature (Swaroopa) quickly in comparison to other “sins”! Why? The telling of “untruth” affects the power of protection of one’s daily life. The “cunningness” (Kutilata) is the “blemish” of the intellect, and “violence” is the blemish of one’s “body”. In the verse, the word “Aadi” (such

as) has been used to indicate the other ills, such as disease etc. In this way, after clearly realizing, that the "wheel of unrighteousness" has come into play, due to the advent of Kaliyuga, Yudhishtira, contemplated, as told earlier, to leave his place.

A weak person's "renunciation" is useless or inappropriate. The reason being, that the object, which has been given up or renounced continues to remain in the mind of this "weak" person as "bad impressions" (Vaasanaas). Hence, some may say, that it was not proper for Yudhishtira to have decided to leave his place, due to his fear of this Kaliyuga! On this, the reply is given through the following two verses.

स स्वपौत्रं विनयिनमात्मनोऽनवमं गुणैः ।

तोयनीव्याः पतिं भूमेरभ्यषिञ्चद्गजाह्वये ॥३८॥

मथुरायां तथा वज्रं शूरसेनपतिं ततः ।

प्राजापत्यां निरूप्येष्टिमग्नीनपिबदीश्वरः ॥३९॥

VERSES 38 and 39 Meaning: "King Yudhishtira now crowned and anointed his grandson Parikshit as the emperor — as Parikshit had the same virtues, which Yudhishtira had! He now made him the king of this earth, which covered with the dress of water on all sides! Parikshit was crowned at Hastinapura! — In the same way, Vajranabha was crowned and anointed as the king at Mathura, for the state of Soorasena! After this, Yudhishtira performed the "sacrifice" connected with Prajaapati, as he was a capable person to do this fire sacrifice!"

श्रीसुबोधिनीः स स्वपौत्रमिति । न हि कलिनिराकरणासमर्थो युधिष्ठिरो गतः । तन्निराकरणार्थं पौत्रस्य स्थापितत्वात् । किन्तु शास्त्रस्थ प्रामाण्यादित्यभिप्रेत्याऽऽह—स्वपौत्रमिति । "भ्रातृणामेकजातानामि"ति

न्यायाद्राज्यदानाच्च—स्वेति। पौत्रग्रहणं पुत्रनामस्थापनार्थम्। गुणैर्भगवदोय-
त्वादिभिः। आत्मनऽनवममन्यूनम्। अनेन दोषाभावस्तत्राऽधिक इत्युक्तं भवति।
हीनस्थापने प्रजाशापः प्रसज्येत। तोयनोव्याः समुद्रावरणायाः। अन्ये तु
राजानः स्त्रियो वस्त्ररहिता अपि स्त्रियैकदेशचरणसंवाहनादिना पतित्वं मन्यन्त
इति सूचितं नीवीपदेन। पतिमित्यनुवादः। भगवतैव तदर्थं कृतत्वात्।
पतित्वार्थमिति लक्षणा च स्यात्। अतः स्वयमभिषेकमात्रं कृतवान्। एवमेव
वज्रमपि कृतवान्। अनिरुद्धपुत्रो वज्रः। शूरसेनदेशस्याऽपि पतित्वज्ञापनायाऽऽह—
शूरसेनपतिमिति। अनेन मर्यादायां यावान् देशस्तावान् दत्त इत्युक्तम्। ततस्तेषां
राज्यस्वीकारानन्तरं प्राजापत्यामिष्टिं निरूप्य प्रव्राजं (?) कृतवानित्याह।
वैश्वानरी प्राजापत्या वा विकल्पेन विहिता। ईश्वर इति। तथा करणसमर्थः
॥३८॥३९॥

यथाशास्त्रकरणाद्गृह एव सर्वपरित्यागस्योक्तत्वादंशपरित्याग-
स्याऽशास्त्रार्थत्वाच्च सर्वपरित्यागनिरूपणार्थमाह—

SRI SUBODHINI: It is not, that King Yudhishtira was not capable of defeating the “Kaliyuga”, and due to this “incapacity” only, he had decided to go away from his home! In fact, he had installed his grandson Parikshit, as the king, as the latter would defeat and banish Kaliyuga from this earth! He had renounced, as the scriptures have prescribed this. With this view only, here, it is told, that he performed the coronation ceremony of his grandson Parikshit.

The law-giver Manu has written that, “If there is a son, for any of the brothers, then all the brothers are called as having attained the benefit of their own son! Yudhishtira had crowned his grandson Parikshit, as per this “rule of conduct”, and not due to any fear of Kaliyuga in his mind! Though Parikshit was the grandson of Arjuna, as per this “rule”, given by Manu, Yudhishtira has called Parikshit, as his own “grandson”!

The grandson Parikshit was equal in virtues and qualities to Yudhishtira! In this way, Parikshit had no "blemish" in him. If a king crowns, as his successor, a person of "low category", then he gets the curse of his subjects.

Mother earth is surrounded by water on all the four sides. That is why, it is said here, that Parikshit was made the king of this earth, along with the oceans. In this verse, it is mentioned, that our Lord Himself had made Parikshit to become the "husband" (king) of this earth, and that is why Yudhishtira now crowned him, as the "king" (Pati). Of course, the REAL HUSBAND OF THIS EARTH IS OUR LORD ONLY! Yudhishtira had now performed the crowning ceremony only to Parikshit. In the same way, Vajranabha was crowned as the king of Mathura. He was the son of Aniruddha.

After the coronation of these two kings, the sacrifice pertaining to "Prajapati" was performed, as per the scriptures. Yudhishtira made a symbol of Prajapati and lit the fire from himself, as he was a capable person to do so!

Yudhishtira, now gave up his kingdom as specified in the scriptures. As he had given up everything of his house, he had no desires or impressions of desires left in his mind! — especially when he had given up the "desires" from his mind and not merely superficially! Such type of external renunciation only is not "scriptural". Yudhishtira had given up, now, every type of object, both internally and externally! This is being spoken of through the following verse.

विसृज्य तत्र तत्सर्वं दुकूलवल्यादिकम् ।

निर्ममो निरहङ्कारः सञ्छिन्नाशेषबन्धनः ॥४०॥

VERSE 40 Meaning: “Yudhishtira gave up silken clothes, wristbands etc. and all other things, there only! He gave up all his sense of “mine” and attachments and became ego-free! In this way, he cut away all his “bondages” (both externally and internally).”

श्रीसुबोधिनीः विसृज्येति। देहातिरिक्तपरित्यागः सुगमः। तदाह। आदिशब्देन दुकूलवलययोर्विद्यमानत्वेन ग्रहणम्। न तु शेषाभ्यनुज्ञानफलकत्वेन। “चीरवासा” इति यदग्रे वक्ष्यते तत् परित्यागतुल्यत्वेन तज्ज्ञापनार्थम्। त्यक्तानामात्मीयत्वं निराकरोति—निर्मम इति। परित्यागाभिमानाभावायैतदुक्तम्। अन्तस्त्यागाय वा। उभयोः कर्तव्यत्वादन्योन्यं हेतुहेतुमद्भावाच्च। देहस्य सपरिकरस्य त्यागमाह—निरहङ्कार इति। देहेऽहन्ता त्यक्ता। ममतायाः स्वरूपतो नाशान्मध्ये तिष्ठति देहादिः। तस्य त्यागप्रकारमाह—सञ्छिन्नाशेषबन्धन इति। बाह्यवरणं सम्यक् छिन्नमित्याह—सञ्छिन्नेति। पुत्रादीनामुपकारित्वबुद्धिरधुना निवृत्ता। अत एव न प्रतिबन्धकता ॥४०॥

इदानीमुर्वरितस्य शरीरमात्रस्य ज्ञानकर्मभ्यां लयं वक्तुं प्रथमतो ज्ञाने लयमाह अध्यासस्याऽज्ञानसाध्यत्वात्तन्निवृत्त्यर्थम्। तत्त्वादिप्रकारेण ज्ञानसाध्यत्वात्तत्प्रकारेणैव निवर्त्यते। भगवत्कृतत्वपक्षे तदाज्ञया परित्यागः। तत्रापि येन क्रमेण भगवता सम्पादितं तत्क्रमकथनं चित्तप्रबोधनार्थमुचितम्। तदाह—

SRI SUBODHINI: It is easy to give up every object except one's own body! Yudhishtira always wore silken clothes and gold bracelets etc. The scriptures have said, that the person who “renounces” should give up everything! Later, we will come across the word “Cheeravaasa” (wearing a tree bark) as this is as per the scriptures.

The word “Nirmama” (“not mine”) has been used to convey the fact, that the renunciation included his own associates, servants also!

Yudhishtira did not regard his body as “myself” (mind). The body is sustained only through the feelings

of "me and mine". But now, all these feelings were fully lost! His renunciation and it's method are being explained by telling, that "each and every type of "bondage" was given up by him"! He had given up totally all the external "coverings" and instruments. He gave up his mental attitude of being "useful" to his grandson and others. (Usually people do not give up the thinking, that everyone is dependent on them only). He also gave up the attitude of seeking any benefit or help, especially from his "son" (here Parikshit) and from others. NOW, THERE WAS NO OBSTRUCTION FOR HIM TO LEAVE THIS PLACE – AFTER HAVING RENOUNCED EVERYTHING!

Now, only his "body" remained. Usually a "Jeeva" takes a "body" through "Ajnana" (ignorance). This "ignorance" can be eradicated through "Jnana" (knowledge) attained through the meditation on the highest principle of our Lord (Tatwa Chintan).

In the Gita, our Lord has told that, "Remembrance, knowledge and ignorance" – all the three occur from Me only". Hence, the sense of "ego" and "mineness" of one's body etc. arising out of one's "ignorance" are caused by our Lord only!

In the eleventh canto of Sri Bhagavatam, our Lord has told Uddhavji, "words, mind, vital air and the senses, Oh Uddhava, should be controlled (i.e. under one's own control), control the inner mind through the "Aatma". If you do this, you will never again come into this path of Samsara (worldly existence)!" Hence, renunciation should be done as per this "order" of our Lord.

In the Gita, our Lord has given so many instructions, like, "the senses like ears etc. should be given away

as an oblation to the fire in the form of strict control over them (Samyama)".

Now, our Lord had blessed Yudhishtira with the final goal of merging all of his mind in Himself (Laya). The way of our Lord's grace on Yudhishtira is to be remembered and understood, as it is useful for our minds to attain "Jnana" (knowledge). The same is being told as follows.

वाचं जुहाव मनसि तत्प्राण इतरे च तम् ।

मृत्यावपानं सोत्सर्गं तत्पञ्चत्वे ह्यजोहवीत् ॥४१॥

त्रित्वे हुत्वा च पञ्चत्वं तच्चैकत्वेऽजुहोमुनिः ।

सर्वमात्मन्यजुहवीद्ब्रह्मण्यात्मानमव्यये ॥४२॥

VERSE 41 and 42 Meaning: "Yudhishtira gave the oblation of his "word" into the fire of his mind! Mind, in turn, was given up to the vital air! His vital air was given up to the "Apaana Vayoo" (the reverse wind or air). Yudhishtira lifted this "reverse wind" upwards and sacrificed it unto "death" (Mrithyu). This "death" was sacrificed into the fire of the 5 primordial elements, and these were sacrificed unto our Lord's divine form. In other words, these 5 elements were sacrificed in the divine form of our Lord consisting of the three Gunas (qualities)! This three-quality-based form was given, in sacrifice, to the primordial Lord (Purusha). This "Purusha" in turn was sacrificed in the ever-lasting and imperishable "Akshara Brahman" (imperishable Brahman)."

श्रीसुबोधिनीः वाचमिति। वाक्सम्बन्धेन हि शरीरसम्बन्धः। पुरञ्जनोपाख्याने तथा निरूपणात्। मनसो हि भार्या वाक्। प्राकृती सा आत्मनो हि वाचस्तया वाचा सम्बन्धान्नपृथङ्गिरूपणम्। अस्यां निवृत्तायां सा स्वनिष्ठा स्वत एव भविष्यति। तस्या निर्बन्धः पश्चाद्वक्तव्यो बद्धवागित्येन।

ईश्वरकतृके ह्यधीने लयो मुख्यः। तत्र “दूतीरेव त्वं मनसोऽसि” ति श्रुतेर्मनोऽधीनत्वं वाचः। वाङ्नाम काचित्सर्ववागधिष्ठात्री देवता। सा ह्यभिमानिनी। य एव तस्या निकृष्टत्वं मन्यते तत एव निवर्तते। प्रजापतेरिव। तथाऽस्मादपि निवर्तिष्यत इति भावः। तथा मनसोऽपि प्राणाधीनत्वम्। तद्गतागतिभ्यां निरूपणात्। यद्यपि प्राणनिरोधे मनसः करणत्वं तथाप्यग्रे निरोधकत्वात्तदधीनत्वम्। तन्निरोधेन निरुद्धत्वाद्वा। तथाच देहबन्धकापगमः। अत एव योगशास्त्रे तन्मूलकत्वकथनं देहस्या इतरे च तम्। इतरे अपाने। इतरस्मिन्निति वक्तव्ये इतर इति कथनमसर्वनामत्वज्ञापकम्। तेनाऽग्रे मलत्वेन परित्यागकथनाद्भगवत्त्वमयुक्तमिति प्राणनियमाकत्वेऽपि न भगवद्दृष्टिः कर्तव्येति सूचितम्। होमकथनं तु पञ्चाग्निविद्ययोत्पादितशरीरस्य ब्रह्मविद्याधिकारो-पयोगात्प्रकृतस्याऽतथात्वेऽपि भावनया तथात्वसम्पादनार्थम्। पूजायां शरीरनिर्माणवत्। प्रयत्नेनोद्ध्वनीतस्य वायुना सहोर्ध्वमागतस्य पुनरपानेनाऽऽकर्षणात्प्राणस्याऽपानाधीनत्वम्। सांसर्गिकस्तु वायुः श्वासेन बहिर्निर्गच्छति। अन्यथा सोऽपि निर्गच्छेत्। अपानस्तु न प्रयत्नाधीनगतिकः। तस्य मृत्युरेव नियामक इति मृत्यौ तस्य लयमाह—मृत्यावपानमिति। मृत्युनैव हि स ऊर्ध्वं नीयते। केचन पुनर्यागेन प्राणं बलिष्ठं विधायाऽपानेन प्राणापकर्षणे कृते पुनः प्राणोत्कर्षणे सापानसुत्कर्षन्ति। बहिगमनाभावाय चाऽन्योन्यबलिष्ठ-त्वाद्गतिद्वयनिरोधं च कुर्वन्ति। तस्य प्रकारस्य फलार्थत्वात् तत्प्रकृते निरूप्यते। अतः सहजासुरेऽपाने प्राणमजुहोदपानं तु मृत्याविति। ननु तेन प्रकारेण मृत्युना गृहोतेऽपाने दुर्गतिश्रवणात्किमित्यजुहोत्? तत्राऽऽह सोत्सर्गमिति। तत्र हि मृत्युरपानश्चोत्सर्गं गच्छतः। अत्र तूत्सर्गसहितस्याऽपानस्य मृत्यौ होमान्मृत्योस्तेन मार्गेण गमनाभावः। अतो नाऽनिष्टदातृत्वम्। मृत्युरप्यत्रैव लीयते। “मृत्युर्यस्योपसेचनमि” ति श्रुतेः। ओदनं देहो मृत्युर्धृतमित्यतो मृत्युरत्रैव निरुद्धः। “अशनया मृत्युरेवे” ति श्रुतेः। स सर्वप्राणिषु वर्तते। तस्य प्राणापानौ पोषकावाहारदानमलापकरणाभ्याम्। तौ चेत्तत्र निरुद्धौ देहमात्रपरिनिष्ठो देहाधीनो भवति। पश्चाद्देहं भक्षयितुमारभते। तदा तस्य नियामकानि पञ्चमहाभूतानि तं निबध्नन्ति। अतो योगिनो देहो न वर्द्धते न क्षीयते। एवं पञ्चमहाभूताधीनं मृत्युं प्राप्ताप्राप्तविवेकेन भूतप्रविष्ट भगवत्कार्यत्वाद्भूतांशं धर्मिणं परित्यज्य प्रविष्टस्यैकस्य भगवतः

पञ्चत्वात्पञ्चत्वेऽजुहोत्। पूर्वोक्ता युक्तिर्हि शब्देन द्योत्यते। एवं तत्रापि स्वत एवाऽऽहत्य भगवतः पञ्चत्वाभावाद्विपदातिक्रमस्यैव शक्यत्वात्स्वस्मिन् काले च गच्छन् स्वेच्छया गरुडमतिक्रम्य लक्ष्म्यां समागतस्त्रित्वं प्रायः। कालमतिक्रम्य प्रकृतौ वा। तदेवमस्मदादिमृत्युभक्षकं पञ्चत्वरूपं भूतात्मानं भगवन्तं गुणत्रयरूपे भगवत्यजुहोत्। तदधीनत्वाद्भुतानाम्। तत्रापि गुणत्रयनिविष्टो भगवान् प्रकृतिस्वरूपे हुतः। सा हि परम्परया सर्वकार्यरूपा। तत्र हि सर्वे प्रवाहाः प्रविशन्त्यतः सर्वशब्दवाच्या। तामेकत्वरूपं भगवन्तं पुरुषरूपे आत्मन्यजुहोत्। तं च पुरुषं कालादिनियामकेऽक्षरे ब्रह्मण्यजुहोत्। तदधीनत्वात्तस्य। 'तन्मायाफलरूपेणे'ति वाक्यात्। अव्यय इति वेदब्राह्मणत्वजाति-चतुर्मुखनिराकरणार्थम्। अथवा। तस्याऽपि प्रकृतिपुरुषभावेन व्ययसम्भवात्तद्रहिते भगवति तदक्षरमजुहोदित्यर्थः ॥४१॥४२॥

एवं भगवन्मार्गे नवाऽऽहुतयो नवाऽग्नयः। तत्र स्वकीयं क्रमेण हुत्वा सर्वं भगवति समर्प्य त्यक्तमलांशं देहमरण्ये त्युक्तं बहिः स्थितिमाह—

SRI SUBODHINI: In the "Puranjana story we have already seen, that the relationship of the "body" is caused by the relationship of the "word" (Vaani). "Words" constitute the "wife" of the "mind", and she is related to "Prakruti" (primordial nature). The words of the "Aatma" are celestial in nature (Devataaroopa). Hence, "words" have two types of forms, "natural" and "celestial"! The "celestial" words get removed automatically on the "natural" words being ended! In fact, it will be said later that "Yudhishtira effected the "bondage" of his words."

In the Gita, it has been said that, "even ignorance is created by our Lord only". As such, GETTING MERGED IN OUR LORD ONLY IS THE HIGHEST!

The "words" are made by mind, and hence they are under the control of one's mind! There is a presiding deity for the "word" (Vaak) and she is a "proud" deity. Now

even this presiding deity of the word, went away from Yudhishtira, like the going away of "Prajapati" earlier!

The mind in turn, is under the control of the vital air (Praana). In the Chandogya Upanishad (6th part), father Uddhalaka had told his son, Svetaketu thus. "Like a bird bound through strings to the ground flies into the sky, on all the four sides and on getting no permanent place in the sky, comes back (returns) to the original place only, where it is bound, in the same way, the mind goes around to all the places and on not being able to get "refuge" in another place, comes and returns back into it's own "vital air" (Praana). The reason for this is, that the mind is bound to the vital air like this bird is bound with the strings. Hence, the strength for the movement of mind is under the control of the vital air! But, it is also said, that the control of the vital air can be achieved only by the mind. Even then, when the vital air is controlled, then the mind also gets controlled. Thus, for the control of the mind, it has to perforce remain, under the control of vital air! The "opposition" from the body is ended only, when the vital air is controlled and this, in turn, leads to the control of the "mind"! In other words, the "bondage" of the body gets mitigated or removed. That is why, it has been said in the scriptures dealing with "Yoga", that the "body" is the root-cause of mind!

Yudhishtira now merged his "vital air" in the "Apaana Vayoo" (reverse mind), although this action is not directly connected with our Lord! How? It has been said, that this body has been "created", through the process of the "5 types of fire" (Panchagni Vidhya). This body, because of this reason, becomes useful for the knowledge of "Brahman". With a view to "divinize" the

body of Yudhishtira, the reference is made to the aspect of "Homa" — sacrifice here — like in a worship, the body is made as "celestial", through the chanting of sacred Manthraas!

Yudhishtira, through repeated efforts, made the vital air come up along with the "wind", and then he took from there, the "Apaana" wind down. The vital air is pulled with this "wind" (Vayoo), which goes inside through inhalation, and comes out through exhalation. The vital air (Praana) also will get out! As this does not happen, we can clearly see, that the vital air is under the control of the "Apaana" wind! That is why, it is said in this verse, that Yudhishtira made the sacrifice of his vital air into "Apaana wind", the force of which is dependent on one's own "efforts".

The factor of "death" controls the aspect of "Apaana" wind. Hence, Yudhishtira sacrificed the "Apaana" wind into "death" (Mrithyu). It is said, that "death" pulls the "Apaana" wind upwards, with a view to take away the "vital air"! This "Apaana" wind remains in the "anus" (Guda) and the vital air remains in one's "heart". Many Yogis, through the strength and power of their "Yogic practices" forcibly pull the "vital air" through their "Apaana" wind. This action makes the vital air very strong and firm. Due to this, they are able to lift the "Apaana" wind along with the "vital air". Both of them, become very strong in this way, and the "Yogi" is able to stop the flow of both, so that they do not go outside of themselves! Of course, all this is done only by those, who are eager to attain some "results". BUT YUDHISHTIRA HAD NO DESIRE TO ATTAIN ANY RESULT OR GAIN!

Due to the above, Yudhishtira sacrificed his vital

air into the "Apaana" wind, where, demoniac attitudes reside in a natural way! He later sacrificed this "Apaana" wind into "death", which accepted the "Apaana" wind, as described earlier.

In the scriptures, it has been said, that the going into death, of the "Apaana" wind leads to a "bad state" (Durgati). Why did then Yudhishtira practice this? Answering this, it is said, that Yudhishtira did the sacrifice of this "Apaana" wind into "death" and due to this, his "death" did not take place through the path of the "Apaana" wind! Hence, there was no possibility of any "bad state" either! This was due to the merger of "Mrithyu" (death) at a place which is capable of controlling it! In the Vedas, it has been said, that "Both the Brahmins and the Kshatriyaas are like food which is already well-cooked for being eaten and the factor of "death" is their "helper". How can then, anyone know such an Ishwara? (The Lord)."

The "body" is compared to "rice" (or food) and the factor of "death" is considered as "ghee". Both of them merged into our Lord. The meeting with "death" also takes place only in "Brahman"! The Vedas say, that "death" is present in every being! The vital air and the "Apaana" wind progresses this. The vital air progresses it, through "food", and the "Apaana" wind progresses it through the removal of "dirt" (Malam). When both of these "winds" become of the "opposite" nature (enmity), the body does not get nurtured, and slowly the aspect of "death" begins to eat the body!

But the Yogi, who is able to keep both of these "winds" (air) under the control, is able to keep his body without any decline or loss, as "death" is not able to "eat" his body! In this way, "death" is under the

control of the 5 primordial elements and is an instrument in the hands of our Lord! The Vedas have said, that both the Brahmins and the Kshatriyaas are "well cooked food". Death is compared to "ghee", and our Lord is the controller of "death". Hence, "death" cannot be under the control of the 5 elements.

Yudhishtira realized, that it is our Lord only, who has entered into these 5 elements (i.e. it is He who has given them the "power" to function) and due to this, he "sacrificed" the factor of "death" into this form of our Lord! — as the 5 elements! This "death" is eaten by our Lord, who is the "great cause" (Mahaabhoota — primary element) consisting of the three "Gunas" (Satwa, Rajas and Tamas). Yudhishtira sacrificed "death" into our Lord of this "form". Why? The 5 elements are under the control of the three "Gunas". Moreover this "Prakruti" (primordial nature) is the "root cause" for all actions.

Later, Yudhishtira sacrificed this "three-quality-based Lord" into the "primordial Purusha", who is the "Aatma" in everyone! Subsequently, he "sacrificed" this "Aatma" into the "imperishable Brahman" (Akshara Brahman), as "imperishable Brahman" is the controller of "Purusha" (Aatma). This "imperishable Brahman" is also subject to "destruction", and due to this, Yudhishtira merged this into our Lord Sri Purushothama!; who has no "destruction"! IN THIS WAY, AFTER UNITING ALL OF HIS "BEING" IN THE "IMPERISHABLE BRAHMAN" (AKSHARA BRAHMAN), YUDHISHTIRA UNITED THIS ALSO IN OUR LORD!

In this way, 9 types of "sacrifices" are done, till the "Jeeva" merges in our Lord. Yudhishtira performed these "sacrifices" in a proper "step by step" way! HE CON-

SECRATED EACH AND EVERY OBJECT TO OUR LORD, AFTER GIVING UP THE "DIRT" IN THEM! Now, with a view to give up his "body" in the jungle, its external "status" is being told.

चीरवासा निराहारो बद्धवाङ्मुक्तमूर्द्धजः ।

दर्शयन्नात्मनो रूपं जडोन्मत्तपिशाचवत् ॥४३॥

अनवेक्षमाणो निरगादशृण्वन् बधिरो यथा ।

उदीचीं प्रविवेशाऽऽशां गतपूर्वा महात्मभिः ।

हृदि ब्रह्म परं ध्यायन्नाऽऽवर्त्तत यतो गतः ॥४४॥

VERSES 43 and 44 Meaning: "The Emperor Sri Yudhishtira had now given up his house and started on his journey. He got dressed up, in old and torn clothes! He became silent and did not eat any food! His hair was unkempt, and the body was like a log of wood! He assumed the form of an intoxicated one of the "Pisaacha" type, (manes) having withdrawn his "sight" from every side! He did not listen to anything, he became as though he was "deaf"! He now merged his mind in "Brahman" every second, in deep meditation. He went towards the northern side, to which noble Mahaatmas have been going from the very old times, and never returned back, once they reached there!"

श्रीसुबोधिनी: चीरवासा इति। अतः पर यद्यस्य देह उत्पद्येत पार्श्वद्वदुत्पत्स्यते। पञ्चाग्नौ ब्रह्मविद्योपयोगिदेहवत्। एवमसमर्थस्य तूष्णीं परित्यागः सर्वनाशकः। हृदये पतितानि वस्त्राणि चीरवासांसि। एतादृशेऽपि रक्षा विधेयेति त्रिदण्डमाह। निराहार इति प्राणदण्डः। बद्धवागिति वाग्दण्डः। मुक्तमूर्द्धज इति देहदण्डः। चित्तदण्डो वा। भ्रान्तत्वज्ञापनात्। अनेन बीजस्याऽनादरेऽनङ्कुरोऽपादकत्वं सूचितम्। एतादृशस्य सर्वसाधनसाध्यसहितस्य प्रकारेणैतदपरित्यागे पुनः सर्वदोषसङ्क्रम इति कूलङ्घ्यप्रवाहपतित-
नौकोत्तरणवद्देहोत्तरणं कर्त्तव्यमिति तत्प्रकारमाह—दर्शयन्निति। आत्मनो देहस्य।

जडोऽन्तःकरणविवेकशून्यः। जडभरतवत्। उन्मत्त इन्द्रियविकलः। मदिरामत्तवत्। पिशाचो भूतग्रस्तो देहविकलः। एवं देहेन्द्रियान्तःकरणानि यथा न परैराक्रम्यन्ते तथा विधेयानि। अन्यथाऽन्यत्र प्रविष्टानि बीजभावमापद्येरन्। अनवेक्षमाणः। इतस्ततोऽविलोकयन्स्वस्मिन्नेव दत्तचित्तः। स्वभावत एवाऽन्यवचनमशृण्वन्। सर्वथाऽऽत्मनिदत्तचित्तत्वज्ञापनाय—बधिरो यथेति। दग्धपटवत्तस्य गमनसंस्कारः। इयेमेवाऽवस्था ब्रह्मविदां बहिरिन्द्रियाणां विषयाग्रहणे भवति। शुकवत्तदुक्तम्। गन्तव्यदेशमाह—उदीचीमिति। यद्यपि सर्वदेशेषु नाऽस्य नाशस्तथापि मर्यादया तत्रैव गतः महात्मभिरिति। एतदपेक्षयाऽपि ते महान्त इति तेषामनुगमनं युक्तमिति भावः। शून्यवद्गमनं वारयति—हृदि ब्रह्म परं ध्यायन्निति। यद्यपि ब्रह्माऽभिव्यक्तिदशायां ध्यानं नाऽपेक्षते। स्वत एव स्फुरति। तथाप्यनभिव्यक्तदशायां ध्यानं कर्तव्यम्। न तूष्णीम्भावो युक्त इति। कियद्दूरेगतेमित्याकाङ्क्षायामाह। गतः प्राणो यतो नाऽऽवर्तेत। कण्ठपर्यन्तं हिमे जले वा तावद्दूरे गत इत्यर्थः ॥४३॥४४॥

अन्येषां निर्गमनमाह—

SRI SUBODHINI: Yudhishtira will now get a new “body”, which would become an eternal associate (servant) of our Lord, for the sake of rendering worship and service to our Lord! Alternately, his body will consist of “consciousness” (Chetana) only! This body will become like the body, which is useful for gaining the knowledge of Brahman!

Clothes which are thrown away and lying on the streets are called as “Cheera-vastra”. Yudhishtira dressed himself with these clothes! The purport is, that even at this “exalted” divine state, a person’s body should be protected. He now gave to his “body” three types of “punishments”. (1) HE GAVE UP “FOOD” — IN THIS WAY, HE GAVE PUNISHMENT TO HIS “VITAL AIR” (PRAANA). (2) HE BECAME “SILENT” — THIS IS THE PUNISHMENT FOR THE “WORD”. (3) HIS

HAIR WAS UNKEMPT - THIS IS THE PUNISHMENT FOR HIS BODY! Alternately, his "inner mind" was punished, with a view to exhibit his being, as good as "mad" (Bhraanta).

The reason for giving this "punishment" is, that never again his "vital air" will generate a "worldly" nature or attachment - as giving "honor and acceptance" to the "seed of Samsaara" viz. the vital air, makes it grow into a mighty tree of desires and attachments. Once again, the "Jeeva" becomes the "house of blemish", when the Jeeva does not give up the "refuge" and "dependency" on the "seed of Samsaara" (viz. the vital air) and also not give up the "body", which enables the "Jeeva" to seek objects and pleasures (Saadhya - Saadhan)!

OUR SRI MAHAPRABHUJI SAYS HERE, THAT A PERSON SHOULD GIVE UP HIS BODY JUST LIKE A PERSON WHO STEPS OUT OF A "BOAT" WHICH IS BEING PULLED TOWARDS THE BANKS OF A FLOWING STREAM!

The nature of "giving up" of his body is being explained. Yudhishtira exhibited his body like a "tree or a gross inanimate object" (Jada) to everyone. He looked, as though, he was in an "intoxicated" state or like a "Pisaacha" (mane). A person is called as "Jada", (gross) when he does not have the faculty of "discrimination" (Viveka) in his inner mind! (Like "Jadabharata"). An "intoxicated" state is caused by consuming wine and the entry of ghosts etc. into ones' body and makes the body look like a "Pisaacha" (manes).

Yudhishtira ensured, through his determined mind that the body, senses and his inner mind do not affect

him at all! Otherwise, the cycle of "Samsaara" will start again, to function!

He never saw this side or that side! He had firmly established his "mind" in his own "self" (Swayam) and had got merged in his "Aatma"! He became as good as "deaf" — not listening to anything. He now lost all "fear" regarding his body. He became as good as a "burnt up cloth".

Like Sri Sukadeva, his senses did not accept or desire to grasp the objects of the outer world. In this way, he attained the status of a knower of "Brahman" (Brahma-Jnani).

Where did he go, after getting out of his house? He followed the old hoary tradition of the noble Mahaatmaas of going towards the "northern side". Not that, Yudhishtira will get harmed, if he were to go anywhere else! But, he went there due to the tradition of noble saints seeking the northern region!

He went there with his mind merged in "Brahman". On the manifestation of "Brahman", a devotee no longer "meditates", (Dhyaanam) as automatically the "inspiration" of "Brahman", prevails at all times! A devotee should, however, meditate on "Brahman", till this "manifestation" of Brahman. Hence, Yudhishtira now constantly meditated on "Brahman". Where did he go, in the final place? The answer is given by telling that he went to that place, from where no one has returned back! He had gone away very far, that the "snowy water" had come up to his neck!

Now, the "going away" of Yudhishtira's brothers are also referred to.

सर्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः ।

कलिनाऽधर्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजा भुवि ॥४५॥

ते साधु कृतसर्वार्था ज्ञात्वाऽऽत्यन्तिकमात्मनः ।

मनसा धारयामासुर्वैकुण्ठचरणान्बुजम् ॥४६॥

VERSES 45 and 46 Meaning: "On seeing that all persons are being touched and affected by Kaliyuga, who is the "friend" of unrighteousness (Adharma) on this earth, all the brothers of Yudhishtira got determined, and they all followed Yudhishtira, behind him!" (45)

"All these brothers had attained all the goals of the "human life" fully. But now, all these brothers, after having known the real and truthful divine nature of the "Aatma", began to meditate on the louts like feet, in their mind, of Sri Vaikunta Naatha' (our Lord in Sri Vaikuntam)." (46)

श्रीसुबोधिनीः सर्वे इति। अनेनैव प्रकारेण सर्वेषां गमनमाह—तमन्विति।
लौकिकशास्त्रीयसम्मतिमाह—भ्रातरः कृतनिश्चया इति। भ्रातृदृणां यदन्यतमः
करोति तत् सर्वे कुर्वन्तीति लोकः। शास्त्रे तु निश्चितं कुर्वन्तीति। 'मुख्ये
सास्त्रार्थसम्भव' इति न्यायेन सर्वेषु यदि शास्त्रार्थसम्भवः स्यात् सर्वे
मुख्याः स्युः। अतो लोकवद्वेदेऽपि ते गौणा एव। तत्कथं तद्वदतिदेश इत्याशङ्क्य
तथा शास्त्रार्थनिर्द्धाराभावेऽपि स्थूलप्रकारेण तेषां निर्द्धाराऽस्तीति
तदाह—कलिनेति। भगवद्भक्तेषु विषयाणां बाधकत्वाभावेऽपि दुःखसङ्गसहितानां
तेषां तथात्वात्कलौ च दोषसम्भवात्कलिनाऽधर्ममित्रेण सर्वाः प्रजा भुवि
स्पृष्टा दृष्ट्वा गन्तुं कृतधियो जाता इति। वैराग्यसाधनमाह—ते साधु कृतसर्वार्था
इति। धर्मार्थकाममोक्षाश्चत्वारः पुरुषार्थाः साधु यथा भवन्ति तथा कृताः।
चतुर्णां पुरुषार्थानां स्वसाधनसाध्यतेव भगवत्सेवासाध्यताऽप्यस्ति। तत्रापि
भगवत्सेवया साधिता निप्रत्यूहमुत्तमा भवन्ति। अतस्तैः सर्वैः पुरुषार्थाः
साधिताः। अथवा। साधुषु कृताः सर्वे पुरुषार्था यैः। साधुसङ्गादेव सर्वे
पुरुषार्थाः सिद्धाः। अतस्तद्विरोधित्वेनाऽसत्सङ्गो हेय इति पूर्वेण सम्बन्धः।

अथवा। भक्तिः पञ्चमः पुरुषार्थः। चत्वारस्तैरनुभूताः। भक्तिश्च पञ्चमः। तत्र तारतम्ये विचार्यमाणेऽत्यन्तं सुखं सुखहेतुश्च भक्तिरेव। अत आत्यन्तिकं ज्ञात्वा श्रीकृष्णचरणारविन्दमेव मनसा धारयामासुः। न त्वन्यं कुसृष्टिप्रकारम् ॥४५॥४६॥

ततः किं वृत्तमित्याह—

SRI SUBODHINI: In the way, after Yudhishtira had gone away, his brothers also followed him, in the same way. It is said in the scriptures, that “whatever has to be done, should be done with firm certainty and determination, and as per the rules of the scriptures”. The brothers now saw that Kaliyuga, who is the friend of “unrighteousness” (Adharma) had affected all the “people” in their land. Hence, all of them decided to go away, after renunciation! OUR LORD’S DEVOTEES ARE NOT AFFECTED BY OBJECTS OR THEIR PLEASURES! (I.E. THEY DO NOT PUT OBSTRUCTIONS IN THE PATH TOWARDS OUR LORD). ESPECIALLY WHEN THE DEVOTEES OF OUR LORD, ARE NOT ATTACHED TO MATERIAL OBJECTS (PLEASURES). But, due to “bad company” many a time, these “objects and pleasures” do create problems and obstructions! In this Kaliyuga “bad company” is the one, which leads to “blemish”. The nature of their “detachment” (Vairagyam) is being explained here.

These brothers had attained, in a righteous way, all the 4 goals of ones life viz. Dharma, Artha, Kaama and Moksha! All these are attained through action (Karma), through penance (Tapas), through “Jnana” (knowledge) and through “detachment” (Vairagyam). OUR LORD HAS DECLARED THAT, “ALL THESE GOALS ARE ATTAINED BY MY DEVOTEE, THROUGH HIS LOVE FOR ME AND WITHOUT

ANY EFFORT". This has been told by our Lord, in the 11th canto of Sri Bhagavatam.

The "goals" attained through the means of service and worship of our Lord never gets lost or obstructed as these goals are attained in the best way, due to the grace of our Lord! Each of the Pandava brothers had attained these goals of a human life totally. Alternately, it is said, that these goals were attained by them, through their association with noble saints.

With a view to avoid the prospect of "bad company", they gave up their own place of stay. BHAKTHI IS THE FINAL AND FIFTH GOAL! They are now experiencing this "fifth" goal - AS BHAKTHI TO OUR LORD IS THE CAUSE OF HIGHEST "BLISS", AND OF THE FORM OF THE HIGHEST BLISS! They had experienced this fully. THEY HAD REALIZED, THAT THE CAUSE FOR THE REAL AND HIGHEST WELFARE AND BLISS IS THE LOTUS FEET OF OUR LORD SRI KRISHNA. DUE TO THIS, THEY CONSTANTLY MEDITATED ON OUR LORD'S LOTUS FEET. They gave up all other thoughts and objects totally from their minds!

Whatever happened later is being explained through the next verses.

तद्ध्यानोद्विक्त्या भक्त्या विशुद्धिषणाः परे ।

तस्मिन्नारायणपदे एकान्तमतयो गतिम् ॥४७॥

अवापुर्दुरवापां ते असद्भिर्विषयात्मभिः ।

विधूतकल्मषाः स्थानं विरजेनाऽऽत्मनैव हि ॥४८॥

VERSES 47 and 48 Meaning: "Their intellects had become very pure due to the "Bhakthi" (love for our

Lord) arising out of their meditating on the lotus feet of our Lord! These Paandava brothers, attained the holy feet of Sri Narayana, who has taken the form of this Universe (Brahmaanda). Their intellect got merged “one-pointedly” in our Lord Sri Purushothama! All their “sins” have been washed away! They now attained the highest and best “goal” through their pure “Aatma” – which state and goal, persons whose “Aatma” is attached to in the various material objects and pleasures, can never hope to reach!

श्रीसुबोधिनी: तद्धयानोद्विक्तयेति। तद्धयानेनोद्विक्ता उच्छलिता या भक्तिः। सर्वाङ्गे पूर्णा बहिरपि निर्गता। तेनाऽन्तःस्थान् दोषान् दूरे बहिः करोति। अतो विशुद्धविषणाः। ततः परे पुरुषोत्तमेऽनन्यशब्दवाच्ये तस्मिन् प्रसिद्धे नारायणपदे नारायणो ब्रह्माण्डरूपः पदं यस्या। अतेन शास्त्रार्थरूपे एकान्तमतयो भूत्वा। दोषादेव व्यभिचारबुद्ध्युत्पत्तेः। गतिं गमनसामर्थ्यं गमनमेव वा अवापुः। पूर्वस्य शास्त्रतः साधनान्युक्तानि। न फलम्। एतेषां तु फलमप्युक्तम्। अथवा। ज्ञानमार्गेण राज्ञो गतिरन्येषां भक्तिमार्गेणेति। अथवा। लाकेभ्यस्तिरोभावपर्यन्तमसाधारण्येन गमनमुक्त्वा पश्चात्सर्वेषां साधारण्येन गमनं साधनं फलं च। अतः सर्व एव शास्त्रमार्गं परित्यज्य केवलविषयात्मभिर्दुर्वापां गतिमापुरिति सर्वेषामेव भगवत्प्राप्तिः फलम्। असद्भिरित्याचाराहित्यम्। सिद्धेऽपि ज्ञानेऽभिमानशेषस्य विद्यमानत्वात्तत्कृतो दोषः स्यादेव। विषयात्मभिरित्यन्तःकरणदोषः प्रत्येकमगमने हेतुः पाषण्डिविषयव्यावृत्त्यर्थम्। ततो गतिं प्रतिपद्य समीपे गच्छन्तः। क्रमेण तत्त्वांशातिक्रमे यदा सर्वांशातिक्रमस्तदा विधूतकल्मषत्वम्। आत्मापेक्षयाऽन्यस्य सर्वस्यैव कल्मषत्वात्। स्थानस्य स्वस्य चैकरूपत्वम्। तदाह—**विरजेनेति।** हि युक्तोऽयमर्थः। न ह्यशुद्धाः शुद्धे गन्तुमर्हन्ति। शुद्धानां वा अशुद्धं स्थानं भवति। तस्माद्यथायोग्यं स्थानं प्राप्तवन्त इत्यर्थः ॥४७॥४८॥

अधिकारिणां तु भक्तानामपि “यावदधिकारं त्वाधिकारिकमि”ति न्यायेन न भगवत्प्राप्तिः। किन्तु स्वस्थानप्राप्तिरेवेति विदुरे तदाह—

SRI SUBODHINI: Due to their “meditation” on our Lord Sri Krishna, “Bhakthi” to our Lord got inspired and progressed. This “devotion” filled up each part of their body and began to “flow out”. This devotion had removed the blemish in their body (i.e. inside) and thrown them out! Due to this, their “intellects” got pure. Their intellect now got firmly stationed in Sri Narayana’s holy feet, which has manifested itself, as this vast Universe! An intellect gets corrupt only through the ills and blemish of a worldly nature (Samsaara). They got the capacity to get out of this “Samsaara”!

As regards Yudhishtira, a description of the instruments of the scriptures used by him was done earlier — but not of its results. But, now, for the other Paandava brothers, both of these are mentioned. Alternately, we may say, that the path of “Jnana” was adopted by Yudhishtira, and the other brothers followed the path of Bhakthi.

The brothers now attained that state which devotees, who follow the scriptural rules attain, and which persons attached to the world, would never attain! UNTRUTHFUL, BAD PERSONS DO NOT ATTAIN THIS STATE! — AS THESE PEOPLE LACK PURE CONDUCT AND CHARACTER! Even if these bad persons attain “knowledge” (Jnana), even then, as they are “proud”, they get the blemish of bad conduct and character! They are also affected by endless desires for pleasures and their objects. Due to this, they have the “blemish” pertaining to their inner mind! This type of “blemish” never permit them to get out of the “worldly” life!

The Paandavas were desirous of getting rid of this

“worldly” desires and reach the nearness of our Lord. They now crossed all the barriers and after crossing over each of the spiritual principles, they all became “sin-free”! EVERYTHING ELSE EXCEPT THE “AATMA” IS SINFUL IN NATURE! (I.E. FULL OF BELMISH AND DIRT). In this way, all these sins were got rid of by the Paandavas! They now attained the highest state, which enabled them to realize the oneness of their “Aatma”! It is said that the Paandavas attained this “state”, through their “pure Aatma”! — as only a “pure” Aatma can reach and attain the “highest” viz. our Lord!

Even the devotees, who live as per their “authority and deserving” nature are told to live within their “authority” only. This has been said in the “Sutras” of Sri Vyaasji! Hence, these “deserving” persons may not attain our Lord and they may attain only that “state” to which they are entitled or deserving. Hence, Sri Vidurji now attained a state, as per his authority and deserving — as per the next verse.

विदुरोऽपि परित्यज्य प्रभासे देहमात्मवान् ।

कृष्णादेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ॥४९॥

VERSE 49 Meaning: “Sri Vidurji also gave up his body in the holy place of Prabhaasa! He, as per the order of our Lord, fixed his mind along with the senses on our Lord. He then attained his own original place of Yamapuri (abode of Lord Yama) along with the ancestors (Pitrus)!”

श्रीसुबोधिनीः विदुरोऽपीति। प्रभासो ह्यधिकारस्थानमार्गः। आत्मवान्। इन्द्रियादिसहितः पूर्वदेहसहितो वा। मोक्षार्थमाग्रहाकरणे हेतुः—कृष्णादेशेनेति।

तच्चित्त एव भगवदाज्ञया अधिकारं करोमीति। पितृभिरिति। समानयनार्थमागतैः।
स्वक्षयं वैवस्वतपुरम्। क्षयपदप्रयोगस्तु तत्र गतानां तथात्वात् ॥४९॥

द्रौपद्या भिन्नां गतिमाह—

SRI SUBODHINI: Sri Vidurji was the incarnation of Lord Yama (Vaiwaswata). As per his “authority and deserving nature”, it was destined, that he should go to the holy place of Prabhaasa, where, he eventually gave up his body. It is said, that Sri Vidurji went to his own abode of Yama, along with his senses. Alternately, it can also be told, that Sri Vidurji gave up his mortal body and went to his abode, taking his real form of Lord Yama!

Why did Sri Vidurji not desire or ask for “liberation” to our Lord, as he was a great devotee of our Lord? On this, it is said, that OUR LORD SRI KRISHNA HAD INSTRUCTED HIM TO DO SO, AND SRI VIDURJI WENT TO HIS ABODE, BY KEEPING HIS MIND IN OUR LORD. HE GOT FIRMLY CONVINCED, THAT HE WAS EXERCISING HIS AUTHORITY AS LORD YAMA ONLY, ON THE BASIS OF OUR LORD’S “ORDERS”! He was welcomed to his abode by the “ancestors” (Piturs) who all came in front of him! Along with them, he reached his own city of Vaiwaswata. It is said, that those, who got into this city get their “sins” mitigated and removed.

Queen Draupadi had a different “course” (Gati), which is being told as below.

द्रौपदी च तदाज्ञाय पतीनामनपेक्षताम् ।

वासुदेवे भगवति ह्येकान्तमतिरापतत् ॥५०॥

VERSE 50 Meaning: “On seeing the detachment in

the minds of her husbands (i.e. no desire for her), Queen Draupadi also made her mind firmly established in our Lord Vasudeva (Sri Krishna) and attained Him."

श्रीसुबोधिनीः द्रौपदीति। सा पूर्वमेव भगवदीया भगवच्चरणप्रवेशार्थमुद्यताऽपि भगवता पतिभ्यो दत्तत्वात्तद्धितार्थं स्थिता। तेषां चाऽनपेक्षतां ज्ञात्वा स्वहृदय एव प्रकटे भगवत्येकान्तगतित्वादस्या देहेन्द्रियादिसङ्घातादुत्क्रम्य भगवत्यापतदित्यर्थः ॥५०॥

एवमध्यायत्रयस्य प्रासङ्गिकत्वं ज्ञापयितुं चरित्रश्रवणफलमाह—

SRI SUBODHINI: Queen Draupadi was, even from the beginning fully devoted to our Lord and belonged to Him (Bhagavadeeya). She was very eager to attain the lotus feet of our Lord! But our Lord had given her to her husbands, and she remained with them only with a view to help and do good to them! These "husbands" no longer desired, now, for her aid and help, as they had become totally detached! Draupadi realized this and she attained our Lord's holy feet, as He had manifested Himself in her heart. She got liberated from her senses etc. and attained the holy lotus like feet of our Lord, due to her one pointed devotion.

In this way, the "result" of listening to these chapters (13, 14 and 15) along with all the events and Leelas of our Lord, is being told as follows.

यः श्रद्धयैतद्भगवत्प्रियाणां पाण्डोः-

सुतानामभिसम्प्रयाणम् ।

शृणोत्यलं स्वस्त्ययनं पवित्रं लब्ध्वा-

हरौ भक्तिमुपैति सिद्धिम् ॥५१॥

VERSE 51 Meaning: "He, who with sincere interest, listens fully to this event of the last journey of

the beloved devotees of our Lord viz. the sons of Paandu — the story, which is immeasurably beneficial, sacred and auspicious — gets pure Bhakthi to our Lord Sri Hari, and attains the highest status of our Lord's abode!"

श्रीसुबोधिनीः यः श्रद्धयेति। भगवतः सर्वांशसहितस्य सर्वश्रवणे सर्वं फलमित्यंशे खण्डशः फलमनूद्यते। क्वचित्पूर्वसहितम्। अतो नाऽन्यानर्थक्यम्। वैष्णवत्वात्तेषु श्रद्धा। तेषां स्वातन्त्र्यादिगुणवत्त्वं स्वतोऽपीति द्योतयितुं पाण्डोरित्युक्तम्। ऐहिकफलं स्वस्त्ययनं पवित्रमिति इष्टप्राप्त्यनिष्टनिवृत्तिरूपम्। आमुष्मिकं तु भक्तिः साधनं भगवत्प्राप्तिः फलम्। सिद्धिमित्यलभ्यलाभप्राप्त्यर्थमुक्तम् ॥५१॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित
विरचितायां प्रथमस्कन्धे पञ्चदशोऽध्यायः ॥१॥

SRI SUBODHINI: By listening to our Lord's Leelas (and His glory), a devotee attains "results and benefits", of every type. But a person attains only a very small part of these "benefits" when he listens only to a part of (i.e. a little) our Lord's glory! But on some occasions even by listening to a very small "part" of His glory, the devotee attains the total (full) benefits!

The Paandavas were "Vaishnavaas" — devotees of our Lord Vishnu, and hence they were totally devoted to our Lord. They were also blessed by our Lord with all the "auspicious" qualities. That is why, the reference to them as the "sons of Paandu" has been made.

IT IS SAID, HERE THAT BY LISTENING TO THIS STORY OF THE PAANDAVAAS, A DEVOTEE ATTAINS THE FULFILLMENT OF HIS DESIRES, GETS RID OF HIS PROBLEMS AND AFFLICTIONS AND GETS ALSO ALL TYPES OF "WORLDLY" BENEFITS TOO! That is why, in this verse, it is said,

that the story of the Paandavaas is highly sacred and very auspicious. The “supernatural” result of this is the attainment of pure Bhakthi to our Lord. BHAKTHI IS THE WAY (SAADHAN) AND THE ATTAINMENT OF OUR LORD IS THE “RESULT” (PHALAM). THIS IS A PROFIT WHICH IS VERY RARE TO BE ATTAINED! With a view to explain this only it has been said here, that THEY ATTAINED “SIDDHI” (RESULT AND GOAL/SUCCESS).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 15 of Canto I of Shri Mahā Bhāgavata Purāna.

“Now, the “liberation” from the “bondage” of “this world” is being described. It was possible that being a “king”, King Parikshit may get affected through the “bondage” of

“As it is possible that he might be affected through the “bondage” of this Yuga (Kali - age). The liberation from these (two types of “bondages” are described, in two chapters. In the 16th chapter, the “mother earth” and of “the other world” have been done, as King Parikshit had the “authority” to do so, as he had become the king. A special description is done on the conduct of the Aswamedha - Yajña and of others. All King Parikshit, the “this and the other” world and of “the other” (3) and (4)

that the story of the Pandavas is highly sacred and very auspicious. The "supernatural" result of this is the attainment of pure Bhakti to our Lord. BHAKTI IS THE WAY (SADHANA) AND THE ATTAINMENT OF OUR LORD IS THE RESULT (FALAM). THIS IS A PROVERB THAT IS ONLY BEING SAID HERE. THE RESULT OF PURE BHAKTI IS THE ATTAINMENT OF OUR LORD. AND COULD BE SAID HERE. THE RESULT OF PURE BHAKTI IS THE ATTAINMENT OF OUR LORD.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं - प्रथमस्कन्धं - षोडशोध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 16

मुक्तिर्निरूपिना पूर्वमधिकारनिरूपणे ।

पारलौकिकबन्धस्य निवृत्त्यै पितृहेतुतः ॥१॥

ऐहिकस्याऽपि बन्धस्य निवृत्तिरधुनोच्यते ।

अधिकारस्य सम्प्राप्त्या लोकतो बन्धसम्भवः ॥२॥

कलिदोषाच्च तेनाऽत्र क्रमेणैव निवार्यते ।

प्रथमं षोडशाध्याये स्वाधिकारेण यद्भवेत् ॥३॥

भूधर्मरक्षा सर्वाऽपि सामान्येन विशेषतः ।

निरूप्यतेऽन्यथा स्वस्य दोषः स्यादू द्विविधोऽपि हि ॥४॥

अतः पुत्रान् समुत्पाद्य धर्मरक्षा निरूप्यते ।

आधिदैविकरक्षार्थं कलिनिग्रह ईर्यते ॥५॥

स्वभावतः स्थापितोऽपि मूलदोषात्र वर्द्धते ।

मूलनिर्हरणं तस्मात्कर्तव्यमिति निश्चयः ॥६॥

आधिदैविकरूपाणां साक्षात्कारो यदा नहि ।

भगवच्चरितस्याऽपि दैविकत्वात्स नैव हि ॥७॥

DESIRES. GETS RID OF HIS PROBLEMS AND AFFLICTIONS AND GETS ALSO ALL TYPES OF "WORLDLY" BENEFITS TOO! That is why, in this verse, it is said,

अतोऽधिकारसिद्ध्यर्थं दैविकानां निरूपणम् ।

अनुग्रहो निग्रहश्च वरदानं तथैव च ॥८॥

एवं परीक्षितः पाण्डवकृतप्रतिबन्धनिवृत्त्यर्थं तेषां मुक्तिमुक्त्वा “आश्चर्यवत्पश्यति कश्चिदेनमि” ति न्यायेन “श्रुत्वाऽप्येनं वेद न चैव कश्चिदि” ति निर्धाराच्च तथा श्रवणं मा भूदिति पूर्वं तस्याऽऽधिदैविकसाक्षात्कारादिकं निरूपयितुं जातके सूचितं स्वरूपं तस्याऽनुवदति—

KĀRIKAS 1 to 8 Meaning: “King Parikshit became the “ideal” listener to the holy Sri Bhagavatam. For this sake, he should not be affected by the “bondage” (ills) connected with the “other world” (Paraloka) of his father and grandfather. Hence, even in the first instance, through the 1st chapter, for the sake of removal of these “bondages”, his own “liberation” (Mukthi) has been explained.” (1)

“Now, the “liberation” from the “bondage” of “this world” is being described. It was possible that being a “king”, King Parikshit may get affected through the “bondage” of this world. (2)

“As Kaliyuga had set in, it was also possible, that he might be affected through the “blemish” of this Yuga (Kaala = time). The liberation from these two types of “bondages” are described, in two chapters. In the 16th chapter, the description of the protection of “mother earth” and of “Dharma” (righteousness) has been done, as King Parikshit had the “authority” to do so, as he had become the king! A special description is done on the conduct of the “Aswamedha” sacrifice and of others. All these have been explained, so that, King Parikshit is freed from the “ills and blemish” of both “this world and of the other”! (3) and (4)

"Hence, by having "sons", King Parikshit is told to have protected "Dharma" (righteousness). For the sake of giving "the protection of the celestial principles of Dharma" (the basic principles and philosophy), King Parikshit was able to "defeat" Kaliyuga." (5)

"Through his own "nature and attitude" (Swabhaava) he protected "Dharma". But "Dharma" has its basis in "Kaala" (time)! In other words, "Dharma" cannot be progressed till the "blemish" created by "time" is removed. Hence, it was necessary to destroy the "blemish" from its "roots" itself! (6)

"It is not possible for King Parikshit to attain the "Jnana" (knowledge) about the divine and celestial nature of our Lord's Leelas and stories, until he is able to get the actual "Jnana" (knowledge) about the celestial (supernatural) nature of mother earth, Dharma and of time (Kaala)." (7)

"Hence, for the sake of getting the "authority and deserving" nature to see actually, through his eyes, the holy stories and Leelas of our Lord, who is divine and supernatural, the twin aspects of "blessings" conferred by King Parikshit on mother earth and "Dharma" and the control and conferring of "boons" on Kaliyuga are explained." (8)

In this way, King Parikshit did not have any "obstacle" from either the Pandavaas or anyone else, for attaining the rulership of this earth and for attaining the "other world". For this sake only, the "liberation" attained by the Pandavaas has been explained in the previous 15th chapter.

In the Gita, our Lord has declared, "Some see this "Aatma" with wonder and astonishment, some others

speak about it in wonderful and astonishing words, and many others listen to this “Aatma” in a wonderful and astonishing way! But no one can know about this, by merely listening to it”. Hence, King Parikshit realized the celestial and divine forms/nature of mother earth, Dharma and Kaliyuga! We have already seen, that the noble Brahmins had praised the “virtues and qualities” of King Parikshit – even at the time of his birth! Now Sri Soota is repeating the same, through the following verse.

सूत उवाच—

ततः परीक्षिद्विजवर्यशिक्षया महीं-

महाभागवतः शशास ह ।

यथा हि सूत्यामभिजातकोविदाः-

समादिशन् विप्रमहद्गुणस्तथा॥१॥

VERSE 1 Meaning: “Sri Soota said, “After giving away the kingdom to King Parikshit, Yudhishtira went away! At the time of “birth” of Parikshit, the Brahmins, who were adept in astrology had predicted about the “virtues and qualities” of the child Parikshit. As per this prediction, King Parikshit grew up with devotion to the virtuous qualities of noble Brahmins and also Bhakthi to our Lord! With these “virtues” in him, he ruled the kingdom.”

श्रीसुबोधिनीः ततः परीक्षिदिति। “यस्त्विच्छया कृतो धर्म” इति वाक्याद्राज्यरक्षाऽपि स्वेच्छया न कृतेत्याह—द्विजवर्यशिक्षयेति। भगवद्भक्ता ब्राह्मणा द्विजवर्याः। तेषामेव धर्मसूक्ष्मपरिज्ञानम्। “नारायणपरा विप्रा धर्मं गुह्यं परं विदुरि” ति वाक्यात्। बोधितस्य हृदये समागमनार्थमाह महाभागवत इति। भगवद्भक्तेष्वपि महान्। अनेन त्रयं सूचितम्। सर्वत्र भगवद्भजनप्रवृत्तिर्भूमेर्भगवद्भार्याया अपि हेतुवशादन्यपालकत्वे तन्निराकरणेन

भगवद्धर्मप्रवृत्तिपरत्वं धर्मस्य च भगवदीयत्वेन परिपालनमिति। हेत्याश्चर्ये। भगवद्धक्तानां कार्यावेशस्याऽयुक्तत्वात्। भगवद्वाक्यत्वेऽपि स्वरूपाविष्टत्वात्। तथात्वे वा परमभागवतत्वं न भवेदित्युभयमत्रेत्याश्चर्यम्। आश्चर्यं समर्थयितुं कालकृतमेतत्र भगवत्प्रेरणयेति ज्ञापयितयुमाह—यथा हीति। सूत्यां जन्मकाले। अभिजातं जातकम्। तत्र कोविदा निपुणाः। विप्रेषु महान् गुणो यस्य। ब्रह्मण्यतेति यावत्। अतः कालकृतशुभफलसिद्धिः ॥१॥

इदानीं तस्य कृतस्य भूरक्षणस्योत्तरत्राऽनुवृत्तिसिद्धये पुत्रानुत्पादितवानित्याह—

SRI SUBODHINI: In the 8th canto, it has been said, that, “the “Dharma” which is done as per one’s own “will and desire”, is equal to an act of “Adharma” (unrighteous) i.e. it is “wrong” to do “actions” as per one’s desire only and call it “Dharma”! Hence, King Parikshit did not rule his kingdom, as per his will and desire. With a view to tell this, it is said, that wise and devoted Brahmins, who are sincere “Bhakthas” of our Lord Sri Krishna say, “Those Brahmins who are sincerely devoted to Sri Narayana, are aware of the highest principles of “Dharma” (right actions). Hence, King Parikshit rules his kingdom, as per the “orders” of wise Brahmins, who were fully aware of the basic principles of “Dharma”. That their “advice” really got into his heart — for this sake, it is said, that KING PARIKSHIT WAS A GREAT DEVOTEE OF OUR LORD SRI KRISHNA (MAHA BHAGAVATA). HE WAS THE HIGHEST AMONG THE “BHAKTHAS” OF OUR LORD! This “aspect” can be seen, here, in three ways.

(1) King Parikshit was engaged, at all places, with the service and worship of our Lord, at all times.

(2) Mother earth, being the “wife” of our Lord Sri Narayana was protected by King Parikshit, following the

“virtues and qualities” of our Lord Himself! As he was “belonging to our Lord” (Bhagawadeeya), he protected “mother earth” from all the four sides!

[NOTES: The syllable “Ha” (“haa”) has been used in this verse to express great wonder at King Parikshit’s virtues and conduct. Usually, such references are not made, in this emotional way, for the “tasks” done by the sincere devotees of our Lord. But, King Parikshit and other sincere “Bhakthas” of our Lord, are always “infused” with the divine form and nature of our Lord. Hence, King Parikshit was totally devoted to our Lord, while ruling the kingdom. i.e. HE WAS EXPRESSING THE “INGRESS” OF THE FORCE AND LOVE OF OUR LORD, BOTH, IN THE TASK OF RULING THE KINGDOM, AND IN HIS SINCERE “BHAKTHI” TO OUR LORD! THIS IS THE MOST WONDERFUL ASPECT!]

(3) He now exhibited the “virtues and qualities”, which were told by the wise Brahmins, who were adepts in astrology, at the time of his “birth”. As also his devotion to the ideal and auspicious virtues of noble Brahmins i.e. He was “Bramanya” – fully devoted to true Brahmins! Due to this, King Parikshit attained total welfare and benefits caused by time (Kaala).

King Parikshit protected “mother earth” in an exemplary way. He ensured the permanency of the “family traditions” through his “sons”. This is being told, through the following verse.

स उत्तरस्य तनयामुपयेम इरावतीम् ।

जनमेजयादींश्चतुरस्तस्यामुत्पादयत्सुतान् ॥२॥

VERSE 2 Meaning: “King Parikshit got married to

as the Guru, King Parikshit, either on the banks of the

Queen Iraawati, the daughter of King Uttara! He got 4 sons through her, including Janamejaya!"

श्रीसुबोधिनी: स उत्तरस्येति। मातुलकन्यापरिणयनं लोके विहितम्। स्मृतौ निषिद्धम्। लोकिकधर्माणां दृष्टान्तीकरणप्रस्तावे "मातुलस्येव योषा भाग" इत्यत्र निरूपणात्। "मातुलस्य सुतामूढ्वा मातृगोत्रां तथैव च। समानप्रवरां चैव त्यक्त्वा चान्द्रायणं चरेदि" ति स्मृतेः। अतः केवलधर्मार्थं तादृशो विवाहो न कर्तव्यः। लौकिकबलशौर्याद्यपेक्षायां तु कर्तव्य एव। अत उत्तरस्य मातुलस्य स्वसमानबलसिद्धये इरावतीमुपयेमे। नाम्ना च वैष्णवत्वं सूचितम्। सर्वपृथिवीरसवत्त्वात्तस्यामुत्पन्नस्य बलं तदुपभोगात्स्वस्य च, अलौकिकं सौख्यं च सूचितम्। श्रुतौ रोदसीत्वकथनाद्भगवत्परिपाल्यत्वं च। तस्याश्चत्वारः पुत्रा जाताः। सुतानिति स्वतः। चतुर्दिक्षु रक्षा चतुर्विधपुरुषार्थसिद्धिश्च तावतैव भविष्यतीति नाऽधिकोत्पादनम् ॥२॥

आधिदैविकप्रकारेणाऽश्वमेधकरणं पूर्ववदाह—

SRI SUBODHINI: There is a practice of getting married to "uncle's daughter" in this world. But the scriptures (Smṛti) relevant to this, have "opposed" this type of marriage. In fact, a specific reference is made that, "If someone marries one's own uncle's daughter, or a girl from the same "Gotra" of one's mother, then this person is required to give up this "wife", and he should observe the vow of Chaandrayana". But it is also said, that one can marry one's uncle's daughter for the sake of fulfilling a specific action (Dharma) and for the sake of attaining strength and power, which is equal to oneself (i.e. attainment of power and strength through marriage, for the sake of doing good to his "subjects"). Hence, King Parikshit got married to his uncle's daughter Irrawati.

In this Sri Bhagawatam (10th canto, 39th chapter) our Lord Sri Krishna had given His "Darsan" to Sri

Akrura in “water” (in the Yamuna). Lord’s 12 important “powers” are described viz. Shree (wealth), Kaanthe (words), Kaanthi (brilliance), Kanta (contentment), Ila (mother earth), Oorja (energy), Avidhya (knowledge), Avidhya (ignorance), Sakthi (power), Maaya (power of illusion)! The syllable “La” is synonymous with “Ra”. Hence “Ira” can be read as “Ila”. Due to this, this Queen “Iraawati” was also connected to our Lord Sri Krishna. In fact, mother earth is also known as “ILA”. Hence, Queen Iraawati had in her, all kinds of “Rasa” (bliss – relish) of mother earth! Those, who get originated from her, had strength and King Parikshit attained, through Queen Iraawati both strength and supernatural “happiness”. In the Vedas also “Iraawati”, has been called as “Dhyawaa” or “mother earth” (Prithwi) and her protection and welfare conferred by our Lord have been also explained (in the Vedas).

Queen Irrawati gave birth to 4 sons. In this way, 4 sons were born for the sake of attaining all the 4 goals of one’s life and for the protection of all the four sides! Not any more!

As predicted (as per astrological traditions), through the “effects” of time (Kaala), King Parikshit, in a celestial way, conducted the fire sacrifice of Aswamedha – as per the following verse.

आजहाराऽश्वमेधांस्त्रीन् गङ्गायां भूरिदक्षिणान् ।

शारद्वतं गुरुं कृत्वा देवा यत्राऽक्षिगोचराः ॥३॥

VERSE 3 Meaning: “Accepting Sage Kripaachaarya as the Guru, King Parikshit, either on the banks of the

Ganges river, or on the ground situated in the middle of the Ganga river performed the "Aswamedha" sacrifice, by giving a lot of wealth as "Dakshina" (gift). Here, all the invoked celestial deities were actually seen by those, who were present there!"

श्रीसुबोधिनी: आजहारेति। त्रिविधोऽपि दोषस्तावतैव निवृत्त इति नाऽधिककरणम् गङ्गायामिति। गङ्गागर्भभूमौ। भूरिदक्षिणानिति सभायां यज्ञाः पुष्टा इति ज्ञापनार्थम्। धौम्यस्य पाण्डवैकनिष्ठत्वात्कुलाचार्यः कृप एवाऽनेन गुरुत्वेन स्वीकृत इत्याह—शारद्वतमिति। शरस्तम्बे जातः कृपः। एवं भूरिदक्षिणाब्राह्मणसम्पत्तौ याग आधिदैविको जात इत्याह—देवा यत्राऽक्षिगोचरा इति। हविर्भागभुजो देवा भगवदंशभूता आधिदैविकाः। त एव वैदिकमन्त्रे प्रतिपाद्याः। मन्त्रप्राधान्यपक्षेणाऽऽध्यात्मिकाः। त एव ज्ञानरहितैः क्रियमाणाः कर्मशेषभूता आधिभौतिका भूतसंस्कारकाः। उत्तमास्तु भगवदंशभूता भगवानिव प्रत्यक्षाः ॥३॥

एवं सामान्यधर्म विशेषधर्म चोक्त्वाऽऽधिदैविकत्वख्यापनार्थं धर्मप्रतिपक्षिनिग्रहमाह—

SRI SUBODHINI: By doing three types of "sacrifices", three kinds of "blemish" were removed. King Parikshit did not do any more sacrifices, except these. He performed these sacrifices on the "ground" situated in the middle of the river, by giving as "gift", a lot of wealth. The "gift" (Dakshina) which is given is treated as the "wife" of a sacrifice. This has been explained in the 4th canto of Sri Bhagavatam!

Sage Kripaachaarya officiated as the Guru in conducting these sacrifices. Kripaachaarya is told here to have got originated from the "cluster of arrows"! The wealth of the Brahmins got manifested due to the giving away of immense wealth to them, as "gifts". This sacrifice was celestial and divine in nature. It is said, that all the celestial deities came there, actually

(physically), to be present and receive their own "oblations" offered to them, during this sacrifice! These celestial deities, who came there to accept their part of the oblations are "parts" (Amsa) of our Lord, and it is these celestial deities, who are praised through the Vedic Manthraas.

In the "Jaimini Sutra", the celestial deities have been described as consisting of "chanting" (Manthraas) only. In this way, as sacred incantations were regarded as important, here, celestial deities are supposed to take "mental forms". But, if this sacrifice is done by those, who lack "Jnana" (knowledge), then, this sacrifice will be termed as of "elements" (Aadibhoudik) only i.e. they purify only the 5 elements. (i.e. nothing celestial about it). LIKE OUR LORD DOES HIS MANIFESTATION, IN THE SAME WAY, THE HIGHEST CELESTIAL DEITIES ALSO, WHO ARE "PARTS" OF OUR LORD MANIFEST THEMSELVES!- IF THE "SACRIFICE" IS DONE PROPERLY!

Thus, after explaining the "common and special" actions, with a view to reemphasize their "celestial" nature, it is said, through the next verse, that King Parikshit "vanquished" the enemies of "Dharma".

निजग्राहौजसा वीरः कलिं दिग्विजये क्वचित् ।

नृपलिङ्गधरं शूद्रं घ्नन्तं गोमिथुनं पदा ॥४॥

VERSE 4 Meaning: "At one place, a pair of cow and bull were being kicked through his legs, by a person, who was dressed up, with the sign and symbols of being a "king"! The "king" was "Kaliyuga" itself in the form of a "Sudra", and he was captured by the brave King Parikshit, during his enthusiastic victory march, done with power and strength."

श्रीसुबोधिनीः निजग्राहेति। अन्यथा पाण्डवानामिवाऽस्याऽपि निर्गमनमुचितं स्यात्। पाण्डवैः कलिभीतैर्गतम्। अयं तु तमपि निजग्राहेति पूर्वोत्कर्षः। **क्वचिदिति।** कुरुक्षेत्रे। कलेरवस्थारूपमाह—**नृपलिङ्गधरमिति।** कले रूपत्रयम्। पापं शूद्र उभयविशिष्टो राजा च। तत्रोभयविशिष्टो राजा आधिदैविकं रूपम्। तदाह—**नृपलिङ्गधरमिति।** पशुषु पुत्रेणाऽपि सहिता गौर्मिथुनत्वेन व्यपदिश्यते। **“मातरमभिगच्छन्ती”** ति श्रुतेः। अत एव कलस्पर्शयोग्यं रूपं प्रदर्शितम्। शकटमारुह्य गां बलीवर्दं च योजयित्वा लम्बमानपदेन घ्नन्तम्। अथवा। विजित्य गोमिथुनं स्वविषये नयन्तं राजानम्। पापाधिष्ठातृत्वाद्धर्मभूवाक्यानामश्रवणम्। अस्य तु श्रवणं दर्शनं चेति निग्रहसामर्थ्यम्। इदानीन्तनवद्भाषाऽपरिज्ञानेऽपि दर्शननियमनादिकं सम्भवति ॥४॥

अस्मिन्वाक्ये शौनकस्य सन्देहो जातः। कलिरन्यः शूद्रस्त्वन्य इति। तस्मिन्वाऽऽविष्टः कलिरित्यन्यायिनं वा मारयति। अविद्यमानेऽपि चकारे पदार्थद्वयकथने एकक्रियायां समुच्चयप्रतीतिः। अतः पृच्छति—

SRI SUBODHINI: If King Parikshit were not to protect “Dharma”, then he would have also gone away like the Paandavaas. Afraid of the “son of time” viz. Kaliyuga, the 5 Paandava brothers had made their grandson as the “king”, so that Parikshit will attend to the task of destroying this “Kaliyuga”, (which King Parikshit achieved subsequently). Due to this, in comparison to the Pandavaas, King Parikshit’s action is specifically mentioned as of “greater significance”!

King Parikshit brought Kaliyuga under his control at the holy Kurukshetra. This Kaliyuga had worn the dress of a “king”. Usually, it is said, that Kaliyuga has three “forms”. (1) Sins. (2) The Soodra and (3) a Sudra king representing (symbolizing) the “sins”. The first two “forms” are “celestial” in nature. That is why, it is said here, that Kaliyuga was seen wearing the dress of a

“king”, and he was a “Soodra” (4th caste). The “pair” is usually referred to the pair made up of a male and a female! This king was seated on a “cart”, having a cow on one side and a bull on the other side, and was seen having elongated his foot and kicking them! Alternately, he was taking this “pair” to his own kingdom, being a “king”!

Kaliyuga is the “presiding deity of sin”, and did not listen to the words of “Dharma”, and of “mother earth”. But King Parikshit heard these “words”, and saw them too! King Parikshit had the capacity and power of bringing this Kaliyuga under his control. He also had the knowledge of understanding the “language” of the animals!

At this time, Sage Sounaka got “doubts” on the statement made by Sri Soota. The doubt was that Kaliyuga is different, the Soodra king is different or whether has Kaliyuga got “ingressed” into the Soodra? Or was a king beating someone, who had committed an offence? In the verse, both Kaliyuga and the Soodra have not been referred to separately (i.e. as different). But in the act of “conquest or vanquishing”, Sage Sounaka got the impression, that both of them were “separate”. Hence, Sage Sounaka asked the following question.

शौनक उवाच—

कस्य हेतोर्निजग्राह कलिं दिग्विजये नृपः ।

नृदेवचिन्हधृक् शूद्रः कोऽसौ गां यः पदाऽहनत् ॥५॥

VERSE 5 Meaning: “Sage Sounaka said, “Why did King Parikshit, during his victory march, vanquish and destroy Kaliyuga? Who was this “Soodra” who had

dressed up with the symbol of a “king”, and who was seen kicking the pair of cow and bull?”

श्रीसुबोधिनी: कस्य हेतोरिति। दिग्विजये हि राज्ञां जयः कर्तव्यः। न तु कालस्य। स्वाधारत्वात्। व्यर्थश्च कलिनिग्रहः। कालस्य साधारणनिमित्तत्वात्। तथैव कालनिर्णयात्कलिनिमित्तं च राज्यस्य प्राप्तत्वात्। अतो हेत्वभावादशक्यत्वाच्च विग्रहनिग्रहे कालनिग्रहाभावत्प्रश्नः। तत्रापि नृपः कालावच्छिन्नराजा। तद्विशेषणत्वेन शूद्रमजानन्नाह—नृदेवचिन्हधृगिति ॥५॥

शूद्रस्य कथं स वेषः कुतो वा प्राप्तः। तथाभूतस्य वा कथं पदा गोताडनम्। अतः सन्देहनिवारणार्थं तत्कथयेत्याह—

SRI SUBODHINI: During the “victory march”, kings have to win battles! But no one attains “victory” over “time”, (Kaala) as time is the basis of our existence. Hence, attaining a victory over Kaliyuga is a waste! Kaliyuga has a right to come and prevail, as it has been given a right to exist and flourish. Hence, there is no reason for the vanquishing of this Kaliyuga! Even otherwise, Kaliyuga can never be fully destroyed — as by destroying the “body” of this king, the factor of “time” cannot be destroyed. Hence this question was asked by Sage Sounaka.

King Parikshit is the protector of those, who are living in “time”, and why did he vanquish this “time”, in which his “people” lived? This is one question. This “Soodra” was “Kaliyuga”. Without understanding this, the second question was asked, as to who was wearing the signs and symbols of the king? How did the “Soodra” take up the form of the king? From where did he get this dress? Why was he kicking the pair of cows and bull?

Here, that Kaliyuga was seen wearing the dress of a

With a view to remove the “doubt”, Sage Sounaka had asked Sri Soota to answer this.

तत्कथ्यतां महाभाग यदि कृष्णकथाश्रयम् ।

अथवाऽस्य पदाम्भोजकमरन्दलिहां सताम् ।

किमन्यैरसदालापैरायुषो यदपव्ययः ॥६॥

क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् ।

इहोपहूतो भगवान् मृत्युः शामित्रकर्मणि ॥७॥

VERSE 6 and 7 Meaning: “Oh, very fortunate Sri Sootji! Please tell us only if King Parikshit was an ideal devotee, who had taken refuge in the Leelas and stories of our Lord Sri Krishna! or if he was fully surrendered to those great Mahaatmas, who had imbibed the nectar of the lotus feet of our Lord, through the Leelas of our Lord! Apart from this, what is there to give and take – (hence please tell us only about our Lord and His devotees) as a big part of one’s life gets lost due to these wasteful discussions! (6)

“Oh good friend! A human being is alive only for a short time, in his “death prone” body! But he desires to get the “nectar” through this body! For this sake, through the violence-prone action of the sacrificial animal, our Lord calls out for such type of “death”! (See Sri Subodhini explanation for clearer understanding.) (7)

श्रीसुबोधिनी: तत्कथ्यतामिति। अन्यनिषेधार्थं सम्बोधयति—महाभागेति। महत्तव भाग्यं यद्भगवत्कथायां नियुक्तंस्तदभिज्ञश्च। अतः स्वार्थाविरोधित्वे कथनीयमन्यथा नेत्याह—यदि कृष्णकथाश्रयमिति। कृष्णकथाया आश्रयः। तत्कथायां भगवत्कथा वर्तत इति यदि, तदा कथ्यताम्। भगवत्कथाधारत्वाभावेऽपि वस्तुतो भगवदीया ये तत्सम्बन्धिन्यन्याऽपि या कथा तदाश्रयत्वेऽपि कथ्यतामित्याह अथवेति। भक्तिरसास्वादवतामित्यनेन

भक्तिरसस्पर्शाभावकथाराहित्यं तेषां सूचितम्। सतामित्यनेन व्यामोहनार्थमप्यन्या कथा निवारिता। पुरुषसुखं ब्रह्मसुखमर्थसुखं च ददातीति मकरन्दः। “गमश्चे” ति संज्ञायां खश्। स भगवच्चरणारविन्दैकनिष्ठः प्रेमसेवायामाविर्भावस्वरूपो भक्तैकभोग्यो विशेषतो निर्वचनाशक्यः। यदर्थं सर्वोऽपि भक्तिमार्गः शास्त्रं च। तदास्वादनयुक्तानां कथया शास्त्रार्थपरिज्ञानं भवति। अतः प्रमाणकथा प्रमेयकथा वा तदाश्रिता चेत्तदा कथनीया। अन्यथाऽस्याऽपि सन्देहापादकत्वादसत्त्वम्। असन्नालापः। असतां वा आलापः। उभयस्योभयं प्रतियोगि। तादृशैः किं प्रयोजनम्। नन्विष्टालापाः पुष्टिकरा इति कालगमनमेव प्रयोजनम्। तत्राऽऽह—आयुषो यदपव्यय इति। कोटिसुवर्णैरपि यदायुः क्षणमात्रमलभ्यं तादृशस्याऽऽयुषोऽपव्ययः अन्यायव्ययः। अत आयुःक्षयकरत्वात्तत्र वक्तव्यम्। सत्रारम्भस्त्वायुर्वृद्ध्यर्थमेवेत्याह—क्षुद्रायुषामिति। अल्पायुषां प्राणिनां मरणावश्यकत्ववतां मरणक्लेशनिवृत्त्यर्थममृतमिच्छतामर्थे मृत्युरिहोपहृत इति सम्बन्धः। पूर्वेण वा। क्षुद्रायुषां किमन्यैरसदालापैरिति। सहस्रसंवत्सरसत्रेऽमृतमाविभवतीति निश्चयः। विद्यमानानां च मृत्युर्बाधकः। आधिदैविकश्च सः। अतो यज्ञभागभोगार्थमिहाऽऽहूतः। अवस्थाभेदेन पशूनां तद्भागत्वात्। “मृत्यवे वा एष नीयते यत्पशुरि” ति श्रुतेः। “रौद्रं गवी” ति न्यायेनाऽवस्थाभेदेनाऽपि हविर्भाक्त्वम्। शामित्रं पशुहिंसनम्। तत्र कर्मणि देवताया अपेक्षा सूचिता। अधर्मकोटित्वाभावाय—भगवानिति ॥६॥७॥

कितो यद्येवम्? तदाह

SRI SUBODHINI: With a view to avoid other “stories”, Sage Sounaka has called Sri Soota as “the most fortunate devotee” (Maha Bhagyasaali) — as he was chosen to speak about the “story and Leelas” of our Lord Sri Krishna! “You are fully aware of the stories and Leelas of our Lord. Due to this, you are very lucky and fortunate! If the story deals with the “subject”, which is against our “true interests” then, please do not tell them to us!”

Sage Sounaka says further, that only the story and

Leelas of our Lord Sri Krishna should be spoken. He also told, that Sri Soota may speak about the stories of the ideal devotees of our Lord (Bhagawadeeya) also. In other words, what was asked is that, “if the stories and Leelas of our Lord are not available, then please tell us about the stories of His “Bhakthas”! Please tell us the stories of those devotees, who have realized the sweetness of the nectar of “Bhakthi” to our Lord (Bhakthirasa)”! Sage Sounaka by telling, “Please tell us the stories pertaining to noble saints”, has requested Sri Soota, not to tell any other “infatuating” stories!

The word “Makarandha” – nectarian – has been used to indicate the bliss of our Lord, who is “Brahman” and this “bliss” remains only in the lotus feet of our Lord. WHEN A DEVOTEE WORSHIPS AND SERVES OUR LORD WITH LOVE AND DEVOTION, THEN, THIS “BLISS” GETS MANIFESTED FROM THE LOTUS FEET OF OUR LORD. ONLY AN IDEAL, SINCERE AND LOVING “BHAKTHA” OF OUR LORD IS ENTITLED AND DESERVING TO ENJOY THIS BLISS. The entire philosophy and treatises dealing with “Bhakthi” have been made for the sake of this “taste of sweetness of our Lord’s Bhakthi”, which is nectarian in nature! By hearing about the stories of those devotees, who have imbibed the sweetness of this nectar of Bhakthi, we are able to realize the true meaning of these scriptures. Hence, Sage Sounaka said, “Please tell us the stories of “proof and evidence” (Pramaana = the stories of the devotees of our Lord) and of our beloved Lord Himself (Prameya) – to whom all these devotees take refuge in! Stories about others (wicked persons) are usually “opposing” in nature to our Lord’s stories. There is no purpose either for their stories. In fact, by listening to these “stories” of a worldly

nature, one's "longevity" gets lost in a most inappropriate way! No one can get back "even one second of life" even after giving a crore of gold coins! All other "stories" take away our precious time and life! - as these stories are wasteful in nature!

Sage Sounaka says now, "this is a great sacrifice", which we are about to start! It is being told, with a view to increase our "longevity"! Usually, "beings" are subject to "shorter lives", and they are bound to die! The "beings" are very eager to prevent the sorrow of death. Hence, they are eager to imbibe this "nectar" (Amrut). For these "beings", we have called the factor of "death" to come here. This is what is told in this verse. For those "beings", whose longevity is short, what is the use for them to waste their life through wasteful discussions?

Sage Sounaka and others were, at that time, engaged in the performance of a sacrifice of 1000 years. It is said that "the nectar" gets originated during this sacrifice. The Vedas say that a "golden bird" symbolizing "Brahman" manifests during this sacrifice. Those persons, who are doing the 1000 years' sacrifice are affected only by that "death", which is celestial in nature, and that is why, this "death" has been called to come over "here" to accept these "oblations"!

Each "oblation" pertains to a separate presiding deity. During this sacrifice, an "animal" is led for it's sacrifice, and it is intended to be offered to "death". In the same way, "ghee" also is used in every sacrifice. This "ghee" is called as "Rudra", and this "Rudra" is of the form of death! As "ghee" is situated in the cow, all the 5 ingredients belonging to the cow (Panchagavyam) viz. milk, curd, ghee, urine and Gobar — all these are used

Sage Sounaka says further, that only the story and

in the sacrifice! Animals are sacrificed during this sacrifice for the sake of pleasing the celestial deities, who symbolize death (for these animals). Hence, this “action” is not considered as “wrong” (Adharma). That is why, in the verse, the word “Bhagawan” (our Lord) has been specially used.

Is it that no one will “die” here, till “death” stays here? If a desire arises like this to know, then the answer is given, through the following verse.

न कश्चिन्म्रियते तावद्यावदास्त इहाऽन्तकः ।

एतदर्थं हि भगवानाहूतः परमर्षिभिः ।

अहो नृलोके पीयेत हरिलीलामृतं वचः ॥८॥

VERSE 8 Meaning: “Till “death” resides here, no one will die. Hence, all these noble sages have welcomed “death” in the form of our Lord Himself! Now, with great wonder, these words are uttered, “Oh! In this human world, everyone is made to drink the words filled with the nectar of our Lord Sri Hari’s Leelas!”

श्रीसुबोधिनी: न कश्चिदिति। ततोऽपि किम्? एतदर्थमिति। लोके कोऽपि न म्रियताम्। अस्मत्सत्रेणाऽऽविर्भूतेनाऽमृतेन पीतेनाऽमरा एव भवन्तु सर्वे। मध्येऽपि न म्रियन्ताम्। इत्यर्थं निश्चित्य तन्निर्वाहार्थं परमर्षिभिराह्वानसमर्थैर्भगवानिहाऽऽहूतः। स चाऽदृश्यः कथारूपेण समागतः। अत एव अहो इत्याश्चर्यम्। यतो लोके हरिलीलामृतं वचः पीयेत। अयमर्थः। अस्माभिः सत्रं समारब्धं स्वापकीर्त्तिनिवारणार्थम्। सत्रे हि समारब्धे सर्वे म्रियन्ते। “यः सत्रायागुरत” इति श्रुतेः। किमेते सत्रिणे इति च। ततस्तद्दोषपरिहारार्थमृषिभिरेवं विचारितम्। अत्र भगवानाह्वातव्यः। यागश्च तत्र समर्पणीयः। मृत्युश्च शामित्रकर्मणि। ततश्चाऽस्मदपकीर्त्तिर्गमिष्यतीति। तत्र भगवता तथैव सम्पादितम्। स्वयमागतः। कथारूपेण च समागतस्त्वद्गारा। इदं त्वाश्चर्यम्। अतो दृष्टद्वारैव प्राणिनाममृतं भविष्यति। अन्यथा

वरादिद्वारेणाऽदृष्टद्वारा तत्सिध्येत्। अत आश्चर्यस्य सिद्धत्वाद्भगवच्चरित्रमेव
वक्तव्यं त्वया नाऽन्यदिति ॥८॥

ननु ते स्वत एव स्वमृत्युं निवारयिष्यन्ति। किं भवत्प्रयासेनेत्यत आह

SRI SUBODHINI: Our Lord has been “invited” here — so that, no one will die in the world! The sages desired, that everyone should become “immortal”, after drinking the “nectar”, which will get manifested, during this sacrifice. None should die in between! The sages were capable of “inviting” our Lord to come and be present there. **OUR LORD WILL BE PRESENT AS THE “BHAGAWATKATHA”, (THE LEELAS) AS HE USUALLY IS NOT PHYSICALLY PRESENT BEFORE THEIR EYES!** This is the most wonderful factor — that we, in this world, are made to drink the nectar, in the form of our Lord Sri Hari’s Leelas and stories! And that too — through words!

With a view to avoid any “ill fame”, which may arise during the conduct of this “sacrifice” (by way of death etc.), the sages decided to invite our Lord to come during this sacrifice, as they desired to “consecrate” this sacrifice to our Lord! Hence, the “invitation to death” done through the sacrifice of the animal is made, with a view to eradicate any “ill-fame”, that may visit them! Our Lord also blessed them with the benefit! **OUR LORD CAME THERE IN THE FORM OF HIS “LEELAS AND STORIES” (LEELA — KATHAROOPA). THIS IS THE MOST WONDERFUL FACTOR!** Due to this, everyone will get the benefit of this “nectar”. Here, our Lord was present by Himself! Hence, “Sri Sootji”, please tell about our Lord’s Leelas and stories only. Please do not tell anything else.”

A doubt arises here. Can these “beings” not avert their “death” through their own efforts or by themselves? What is the special thing about the efforts of these sages? This is answered through the following verse.

मन्दस्य मन्वप्रज्ञस्य वयो मन्दायुषश्च वै ।

निद्रया ह्रियते नक्तं दिवा च व्यर्थकर्मभिः ॥९॥

VERSE 9 Meaning: “Persons of dull intellect and short longevity (i.e. short life) waste their “longevity” through sleep during the night and through wasteful efforts done during the day!”

श्रीसुबोधिनी: मन्दस्येति। मन्दस्य अलसस्य। अनेन कर्माभावः सूचितः। मन्दा प्रज्ञा यस्येति ज्ञानाभावः। मन्दमायुर्यस्येति भक्त्यभावः। तस्य नक्तं वयः रात्रिसम्बन्ध्यायुर्निद्रया ह्रियते। दिवा चाऽऽयुर्व्यर्थकर्मभिरिति। अतः सर्वस्याऽप्यायुषोऽन्यत्र विनियोगात् तेषां सामर्थ्यम् ॥९॥

भगवत्कथाश्रयत्वं कलिनिग्रहस्य मत्वा तस्य प्रस्तावनामाह—

SRI SUBODHINI: Due to sheer “laziness”, some persons are not able to do anything. Their “longevity” goes in waste! Due to their “dull” intellect, they lack “Jnana” (knowledge). Their “life” is wasted, during the night, through sleep, and during the day, their life is wasted through “wasteful” tasks and efforts. In this way, their entire life is “wasted” and through this, they lose their capacity to stop “death”!

After Sage Sounaka spoke like this, it is said, that King Parikshit conquered Kaliyuga. This was achieved by him, through his taking “refuge and surrender” to our Lord Sri Krishna. Sri Soota is explaining this incident.

सूत उवाच—

यदा परीक्षित्कुरुजाङ्गलेऽवसत्कलिं प्रविष्टं निजचक्रवर्तिते ।
निशम्य वार्त्तामनतिप्रियां ततः शरासनं संयुगशौण्डिराददे ॥१०॥
खलङ्कृतं श्यामतुरङ्गयोजितं रथं मृगेन्द्रध्वजमास्थितः पुमान् ।
वृतो रथाश्वद्विपपत्तियुक्तया स्वसेनया दिग्विजयाय निर्गतः ॥११॥
भद्राश्वं केतुमालं च भारतं चोत्तरान् कुरुन् ।
किम्पुरुषादीनि सर्वाणि विजित्य जगृहे बलिम् ॥१२॥

VERSES 10, 11 and 12 Meaning: “King Parikshit resided in the territory of Kuru-Janghala. His rulership prevailed in this place and Kaliyuga began to prevail there! On listening to this unpleasant news, King Parikshit, who was an adept in the art of war, took up his bow and arrow! (10)

“King Parikshit sat on a chariot drawn by black horses and a flag fluttering with the symbol of a lion! He was a very brave warrior and due to this, he did not require the aid and help of anyone else! Even then, King Parikshit was surrounded by his army consisting of chariots, horses, elephants and foot-soldiers as he had set out to conquer all the territories on all sides! (11)

“King Parikshit conquered and added to his kingdom, the territories of Bhadrasava, Ketumaala, Bhaarata, the northern side of Kurudesha and the territory of the Kurupurushas!” (12)

श्रीसुबोधिनी: यदा परीक्षितेति। कुरुजाङ्गले देशे हस्तिनापुरेऽवसत्तदा निजचक्रवर्तिते कलिं प्रविष्टं श्रुत्वा शरासनमादद इति सम्बन्धः। वसन्ति पाठे भवतीत्यर्थाद्योजनीयम्। अभूदिति वा। पाण्डवैरेव राज्यस्य साधितत्वान्निष्कण्टके राज्ये स्वयमुपविष्टो नाममात्रेण राजेति हृदये दुःखमासीत्। तत् कलिप्रवेशे श्रुते विशेषतः शिक्षणं समागतमिति प्रोत्साहो जातः। तथापि

राज्येऽधर्मः प्रविष्ट इत्यनतिप्रिया वार्ता। राजाज्ञाऽकरणे कलिस्तत्प्रयोजकः। तदकरणे त एव मारणीयाः। दैत्यपक्षपाताभावे हृदयपूर्वकाज्ञोल्लङ्घनासामर्थ्यात्। तस्माद्दैत्यवधे न दोष इति संयुगशौण्डिः युद्धशूरः शरासनमाददे दूरादेव तान् मारयिष्यामीति। देवाश्वानां दैत्याभिमुखता न सम्भविष्यतीति श्यामतुरङ्गयोजितं रथमारुरुहे। राजत्वज्ञापनाय—स्वलङ्कृतमिति। रत्नादिघटितम्। मृगेन्द्रध्वजमिति स्वस्याऽसाधारणं चिह्नम्। कलिश्च गजरूप इति। गर्दभरूपो वा। सिंहरूपेण भगवता दैत्येन्द्रवधाद्वा। पुमानित्यसहायशूरत्वम्। पुरादिति पाठे नगराद्युद्धार्यमेव निगतो न तु विचारं कृतवानिति। दिग्विजये कृतेऽन्यदान्तरालिकं स्वयमेव भविष्यतीति दिग्विजयायेयुक्तम्। अस्य जम्बूद्वीपाधिपत्यम्। तस्य नव खण्डाः। तत्र प्रथमं परितः परिभ्रमणं कृतवान्। तत्र पश्चिमभागे भद्राश्वं नाम वर्षम्। केतुमालं पूर्वभागे। भारतं दक्षिणतः। उत्तराः कुरव उत्तरभागे। अन्ये मध्यस्थाः किम्पुरुषादयः। नवखण्डजय कृत्वा स्वाज्ञां प्रचारितवान्। तत्र प्रमाणं बलिं गृहीतवानिति ॥१०॥११॥१२॥

कलिस्त्वान्तरालिक इति ज्ञापनार्थं प्रथमं तत्र भगवद्भक्तिः स्थितेति निरूपयति—

SRI SUBODHINI: Hastinapura comes under the territory of Kurujanghala! King Parikshit resided here. Kaliyuga had entered into his kingdom. No sooner King Parikshit heard this, he took up his bow and arrow. There was no other enemy left for him, as the Pandavaas had conquered all their “enemies”. His courage and bravery were not yet tested or manifested! In fact, King Parikshit was very unhappy on this account. No sooner he heard that Kaliyuga had entered into his kingdom, he got up with great enthusiasm, to test his courage and learning of the use of weapons! He felt very bad that, in his kingdom, the factor of “unrighteousness” was spreading. Kaliyuga had the capacity to make the people break the orders of the king. Hence, he decided to vanquish this Kaliyuga, and took up his bow and arrow.

भूपतिः तत्रत्याः कृष्णं दृष्ट्वा ततो महात्मा च गायमा। यन्मन्त्रमवाच तन्मन्त्रं

"I will kill him through my bow and arrow from a distance itself"! White color symbolizes "Satwa" and is related to the celestial deities. It is not possible for these "celestial white horses" to fight against the demons and remain alive! Due to this, King Parikshit had arranged for the "black" horses, and with a view to symbolize his "rulership", there was the symbol of "lion" in his flag (of the chariot). This exhibited his "extraordinary" courage and strength! Kaliyuga usually takes the forms of either an elephant or donkey. That is why, in the flag of his chariot, he had the symbol of "lion", which would terrify Kaliyuga!

Alternately, like our Lord Sri Narayana had destroyed the demon Hiranyakasipu, in the same way, with a view to destroy Kaliyuga, King Parikshit had kept the sign of "lion" in his flag! He never desired or required anyone's help, as he was a warrior of great prowess. He had set out of his kingdom, with a view to "fight" those, who may oppose his sovereignty and rulership! He had told himself, "I will attain victory over everyone, on all the four sides, and victory over Kaliyuga and others will take place automatically". He was the emperor of the entire island of "Jamboodweepa", which had 9 main territories. At first, he went around on all the four sides. On the western side of "Jamboodweepa", the territory of "Bhadrasava" is situated. On the eastern side is the territory of "Ketumaala"; on the southern side is Bhaarata and on the northern side is the Kuru territory. In this way, he went to all these 4 sides and conquered all of them! Afterwards, in the middle, he went to the territory of "Kimpurusha" and conquered it also! In this way, he conquered all the 9 territories and established his

“emperorship”. He also accepted “taxes” from all these conquered territories. (This is the evidence).

The Kaliyuga had come, after all, later only. Much before this entry, our Lord’s “Bhakthi” was well-established in all these places. This is being explained in the following 3 verses.

तत्र तत्रोपशृण्वानः स्वपूर्वेषां महात्मनाम् ।

प्रगीयमानञ्च यशः कृष्णमाहात्म्यसूचकम् ॥१३॥

आत्मानञ्च परित्रातमश्वत्थाम्नोऽस्त्रतेजसः ।

स्नेहञ्च वृष्णिपार्थानां तेषां भक्तिञ्च केशवे ॥१४॥

तेभ्यः परमसन्तुष्टः प्रीत्युज्जृम्भितलोचनः ।

महाधनानि वासांसि ददौ हारान् महामनाः ॥१५॥

VERSES 13, 14 and 15 Meaning: “Whereever King Parikshit went, there, he heard the Leelas and stories expressing the auspicious fame and glory (Mahatmyam) of our Lord Sri Krishna; stories and incidents sung praising the fame of his own ancestors and other great Mahaatmas and devotees of our Lord, and the Leela of our Lord of protecting him from the attack of Aswathaama and the “Bhakthi”, which the Yadavaas and the Pandavaas had for our beloved Lord Sri Krishna!”

“King Parikshit became very happy, with a satiated heart, on hearing all these. As he was a generous person with a noble heart, he attained the highest bliss and joy and gave immense wealth, best of clothes and garlands to those, who were singing the glory of our Lord, the devotees and of his ancestors.”

श्रीसुबोधिनीः तत्र तत्रेति। यत्रैव गच्छति तत्रैवाऽर्जुनरथस्य गतिं शृणोति। तत्रत्याः कृष्णं दृष्टवन्तो माहात्म्यं च गायन्ति। पाण्डवभगवत्सम्बन्धं

च जानन्ति। तत्सर्वं गायन्ति। अत एनं परीक्षितं च ते जानन्ति ब्रह्मास्त्रतो भगवता परिपालितम्। स्नेहं भक्तिं च यावज्जानन्ति तत्सर्वं गायन्ति। अतः प्रगीयमानं शृण्वानः संहृष्टस्तेभ्यो ददाविति सम्बन्धः। अनेन प्राप्तस्य धनस्य तत्रैव विनियोग उक्तः। मात्सर्याभावश्च। यथापूर्वं धर्मस्थापनं चोक्तम्। प्रीत्युज्जृम्भितलोचन इति तेषामपराधसहनमपि सूचितम्। महामना इति स्वकृतार्थता च ॥१३॥१४॥१५॥

SRI SUBODHINI: Wherever King Parikshit went, there (even today) the course of Arjuna's "chariot" is being heard and told! The people of these places have had the "Darsan" of our Lord Sri Krishna and hence, they were seen singing the glory of our Lord! They were aware of the bond of loving relationship of our Lord Sri Krishna with the Paandavaas. They knew, that it was our Lord Sri Krishna, who had saved King Parikshit from the attack of the arrow aimed by Aswathaama. They had realized the full purport of our Lord's love for the Paandavaas and their own "Bhakthi" to our Lord Sri Krishna! Hence, all of them were seen singing songs in praise of these Leelas of our Lord and of His everlasting fame (Yash).

On listening to all these Leelas of our Lord and His love for his own ancestors, King Parikshit became very happy. He gave gifts to these persons by way of beautiful clothes, and also distributed the wealth to all these persons, which he had got from the territories conquered by him, so far! As King Parikshit was not an envious or jealous person, he distributed the wealth at the place wherefrom he had got it earlier i.e. to the people themselves! He reestablished the "Dharma" (codes of conduct and behavior) on this earth, as it was prevailing earlier! i.e. the eternal values of our "Sanaatan" (permanent) Dharma! His eyes had blossomed wide due

to the heart's joy and bliss. He also tolerated the various offences committed by his subjects too! "He was of a generous mind" — by telling like this, his quality of "gratitude" is indicated. In this way, King Parikshit was ruling the whole earth!

सारथ्यपारषदसेवनसख्यदौत्य-

वीरासनानुगमनस्तवनप्रणामम् ।

स्निग्धेषु पाण्डुषु सगत्प्रणतिं च विष्णो-

भक्तिं करोति नृपतिश्चरणारविन्दे ॥१६॥

VERSE 16 Meaning: "He heard from his people, the most loving and wonderful Leelas of our Lord — like the "charioteership" of our Lord Sri Krishna for Arjuna!; being near to the Paandavaas in the royal assembly; his attitude of service to the Paandavaas; His friendship; our Lord's generous act of being the "messenger" of the Paandavaas; His sitting on the "Veeraasana" along with the Paandavaas!; going behind the Paandavaas (in a humble way); His "praise" of the Paandaavas; His "prostrating" to the Paandavaas and other elders in the family etc. He also heard the deep loving respect and regard and the prostrations offered to the Paandavaas by the entire Universe! By hearing all these, KING PARIKSHIT EXPERIENCED AND ATTAINED INTENSE "BHAKTHI" TO THE LOTUS FEET OF OUR LORD SRI VISHNU!"

श्रीसुबोधिनी: एवं वर्तमाने तस्मिन् किञ्चिदाश्चर्यं वृत्तं तद्वक्ष्यति। मध्ये सारथ्येति श्लोकः प्रायेण विगीतः। तं केचन श्रुत्वेति पदमध्याहृत्य करोतीति कृतवानित्यर्थे व्याख्याय योजयन्ति। जगत्कर्तुकां प्रणतिं च श्रुत्वेति। जगत्प्रणतस्येति वा पाठः ॥१६॥

एवं कलिकार्यं दूरीकृत्य जगति धर्मं स्थापयित्वा विष्णुभक्तिं च, कलिनिग्रहार्थमाधिदैविकधर्मे उपकारमाह—

SRI SUBODHINI: Whatever happened later is being told. This verse given, in between, seems to be an “interpolation”. Yet we can see here, that King Parikshit got intense “Bhakthi” to our Lord on listening to the “Leelas” of our Lord. He also listened to the prostrations offered by the entire Universe to our Lord and due to this, he got sincere Bhakthi to our Lord’s lotus feet!

In this way, after eradicating the evil effects of Kaliyuga, King Parikshit established, in this Universe, the glory of “Dharma” and of Bhakthi to our Lord. He desired to “arrest and bind” Kaliyuga, and the “aid and help” (“celestial” in nature) which King Parikshit had rendered, for this sake, are being told, as per the following verse.

तस्यैवं वर्त्तमानस्य पूर्वेषां वृत्तमन्वहम् ।

नाऽतिदूरे किलाऽऽश्चर्यं यदासीत्तन्निबोध मे ॥१७॥

VERSE 17 Meaning: “King Parikshit always followed the traditional practices of character and conduct of his illustrious ancestors! A wonderful event happened now to him. Please listen to this now, from me.”

श्रीसुबोधिनी: तस्यैवमिति। एवं वर्त्तमानस्य तस्य सतो निकट एव किञ्चिज्जातं तन्निबोधेति सम्बन्धः। वर्त्तमानस्य नाऽतिदूरे वा। क्रियापेक्षया देशनैकद्वयम्। कालनैकद्वयं तूक्तमेव ॥१७॥

धर्मः पृथिवी च राजानं बोधयितुमेव तादृशरूपेण समागतौ स्वस्वव्यवस्थामन्योन्मुखतो निरूपयतः। कलिच्छाऽऽध्यात्मिके रूपे निराकृते स्थानं प्रार्थयितुं तद्रूपेण प्रकटः। राजान्वेषणार्थमेव प्रवृत्तौ मध्ये मिलितौ। तदाह—

(permanent). Dharma! His eyes had blossomed wide due

SRI SUBODHINI: "Please listen to that wonderful thing, which happened to King Parikshit, who was leading such an eventful "Dharmik" life". In this way, Sri Soota has told Sage Sounaka and others. We should remember here, that the factor of Kaliyuga had been vanquished by King Parikshit (through this "event" about to be told).

Both "Dharma" and "mother earth", with a view to make King Parikshit realize only, had come there, taking those forms! They were expressing their "actual status" through their "faces". King Parikshit had established the glory of both "Dharma and Bhakthi". Kaliyuga now manifested himself in a "subtle form", with a view to pray to be allowed to "stay" at certain places! When King Parikshit was proceeding on his "victory" march, he saw both "mother earth and Dharma", in the following way! This is being told.

धर्मः पदैकेन चरन् विच्छायामुपलभ्य गाम् ।

पृच्छति स्माऽश्रुवदनां विवत्सामिव मातरम् ॥१८॥

VERSE 18 Meaning: "Dharma was seen walking (limping) on one foot and without a shade (shadow)! It saw a cow pouring out tears copiously from her eyes and her entire face was covered through this! — like a cow, who was in sorrow, due to the loss of her calf! Dharma began to ask her."

श्रीसुबोधिनी: धर्म इति। एकेन पदा चलन् सत्यात्मकेन। अंशतो व्याख्यानं न श्रोतम्। देवतारूपत्वाच्च न लौकिकानुपपत्तिः। पादानां नामतः स्वरूपतश्च भेदो युगभेदेन कल्पभेदेन च व्यवस्थापनीयः। विच्छायां विवर्णाम्। चरणः पुरुषाधः सच्छायस्तिष्ठति। तदभावे विच्छाय एव। गां पृथिवीं गोरूपाम्। केचन कृष्याद्यभावाच्छायाभावमाहुः। कालेन म्लानां वा। अश्रुवदनाम्। अश्रूणि वदने यस्याः। अनेनाऽन्तस्तापा। भूमौ बाष्पजलमेव जलं न वृष्टिजलम्।

वत्सरहिता गौरिव केवलं पितृणामुपयोगिनी। तथा पृथिव्यपि मरणार्थमेवोपयुज्यते
न जीवनार्थमिति मातृपदं व्याख्यातम् ॥१८॥

आमयं ज्ञात्वाऽपि व्यवहारानुसारेण पृच्छति—

SRI SUBODHINI: Dhārma is of the nature of “truth” (Sathyam) and it walks only through “one foot” i.e. it walks only through one “part” (Amsa). This is possible for “Dharma to do, as it is “celestial” in form!

Due to the differences in “Kalpa and Yuga”, the “feet” of “Dharma” become “different” and “separate” and its “form and nature” also are seen as different! At some time, “DHARMA” HAD ALL FOUR LEGS VIZ. PENANCE (TAPAS); PURITY (SOUCHA); COMPASSION (DAYA) AND TRUTH (SATHYAM).

Here, this “cow” has been described as without a “colour” i.e. it had become very tired! “Dharma” asked the question to such a cow! Reference in the verse has been made to “shadowless” cow viz. this cow did not have a “shadow”, where she put her “foot” — i.e. different from the humans and others, who put their “feet” only on the shadow created by their feet! It was mother earth, which had taken this cow’s form! Some authors say, that this cow had become weak and tired due to the absence of good harvest and farming! This cow was seen pouring tears on her face, expressing her sorrow of her mind! As there was no rain, there was drought at some places! The five materials (Panchagavya) is usually used by the celestials (at ceremonies and rituals). This cow was without her calf and could become useful only for the “ancestors” (through death). She was not able to hold on to her life any more (the word “Maata” (mother) is used in this context).

Dharma realized the disease and sorrow of mother earth! Even then, it asked "questions" in a "worldly" way — as follows.

कच्चिद्भद्रेऽनामयमात्मनस्ते विच्छायाऽसि म्लायतेषन्मुखेन ।
 आलक्षये भवतीमन्तराधिं दूरे बन्धुं शोचसि कञ्चनाऽम्ब ॥१९॥
 पादैर्न्यूनं शोचसि मैकपादमुताऽऽमानं वृषलैर्भोक्ष्यमाणम् ।
 अहो सुरादीन् हतयज्ञभागान् प्रजा उतस्विमघवत्यवर्षति ॥२०॥
 अरक्ष्यमाणाः स्त्रिय उर्वि बालान् शोचस्यथो पुरुषादैरिवाऽऽर्त्तान् ।
 वाचं देवीं ब्रह्मकुले कुकर्मण्यब्रह्मण्ये राजकुले कुलाग्रयान् ॥२१॥
 किं क्षत्रबन्धून् कलिनोपसृष्टान् राष्ट्राणि वा तैरवरोपितानि ।
 इतस्ततो वाऽशनपानवासस्नानव्यवायोन्मुखजीवलोकम् ॥२२॥

VERSES 19, 20, 21 and 22 Meaning: "Oh blessed one! Is your "self" (Aatma) without any disease? Due to the sorrow in your face, you are seen without any aid or help! I am able to surmise, that there is a deeper malady and sorrow in your mind! Or is it, that one of your relative or friend had gone away, very far, leaving you!? Due to this, you are full of sorrow! Are you unhappy, because the Soodra king is enjoying you or due to the factor that the oblations intended for the celestial deities have been taken away! Are you sorrowful due to all these reasons? Alternately, are you very unhappy for the people of this land, as there has been no rain so far?

"Oh mother earth! Are you sorrowing for the pain and suffering of boys and women, who are helpless, and who are troubled by their own "protectors"? Are you experiencing pain on seeing the status of the Vedic chanting (scriptures) in the houses of wicked Brahmin

clans? Are you unhappy and tired on seeing the pitiable status of good Brahmins oppressed by wicked kings? Or are you affected in this way, through the reprehensible actions of the warrior kings (Kshatriyaas) due to the influence of this Kaliyuga, which has expanded itself everywhere? Or are you experiencing the stress and strain of the people and territories perpetrated by these “low-grade” Kshatriyaas? Are you shedding tears for these suffering people and places — for whom “living” has come to mean, just the actions of “eating — drinking — residing — taking bath and the association with one’s wife and other worldly actions only! (i.e. not doing worship and service to our Lord or doing good to others).”

श्रीसुबोधिनीः कच्चिदिति। भद्रे इति सम्बोधनं परीक्षितदस्ति पालक इति ज्ञापनार्थम्। यद्यपि वैकुण्ठे भगवद्भार्या त्वं सुखेन तिष्ठसि तथापि तवाऽऽत्मनः पृथिवीरूपस्याऽनामयं कच्चित्। रोगस्तु तव नास्ति। आधिः सम्भाव्यते। तदाह। ईषन्म्लायता मुखेन यतो विच्छायाऽसि। अतो भवतीमन्तराधिं लक्षये। अन्तरा आधिर्यस्याः सा ताम्। तत्राऽऽधिहेतूनुत्प्रेक्षते। दशोन्द्रयाणि। अन्तःकरणचतुष्टयम्। ततश्चतुर्दश शोकहेतूनुत्प्रेक्षते—दूरे बन्धुमित्यादिना। हे अम्बा। दूरे स्थितं बन्धुं भर्तारं वराहम्। हे अम्बा। मां वा पुत्रं शोचसि। शोके हेतुः—पान्दैर्यूनमिति। आत्मानं शरीरं वा पृथिवीरूपम्। रसोऽत्र शोकेहेतुः। वृषलैः शूद्रैः। हतयज्ञभागा देवा बाहवः। मघवत्यवर्षत्यन्नरहिताः प्रजाः पादाः। अरक्ष्यमाणाः स्त्रियो बालाश्च। हे उर्वि। सन्तोषाभावेन मनोवैल्कव्यम्। मलमोक्षो वा। पुरुषादै राक्षसैरिव आर्त्तान् पीडितान् बालान्। वाचं देवीं वेदरूपाम्। चक्षुरेषा। कुकर्मणि ब्राह्मणकुले। ब्राह्मणाहिते राजकुले। कुलाग्रयान् ब्राह्मणान् श्रोत्ररूपान्। क्षत्रबन्धून् क्षत्रियाधमान्। कलिनोपसृष्टानिति सर्वदोषसहितान् घ्राणरूपान्। तैरवरोपितानि उद्वासितानि राष्ट्राणि। देशा वाग्रूपाः। इतस्ततो विधिनिषेधपरिपालनव्यतिरेकेण। भोजनपानस्थितिस्नानसम्भोगोन्मुखं जीवलोकं बुद्धिरूपम् ॥१९॥२०॥२१॥२२॥

एतेषां पूर्वपक्षताऽपि सम्भवतीत्याह—

SRI SUBODHINI: Mother earth has been addressed as “Oh, auspicious one” (Bhadre). The purport is that “King Parikshit will protect you. Hence you are auspicious and divine in nature. In fact, you are always residing in Sri Vaikuntam as the consort (wife) of our Lord Sri Narayana, in all happiness and bliss! As you have taken the form of this “earth”, are you afflicted by any disease or difficulties now? I am not able to see any “sickness” in you, but, I suspect that you are suffering “pain” in your mind! As your face is forlorn, you are not looking “brilliant”! From this, I am able to assume, that you are anxious and worried in your mind.”

Along with 10 senses and the 4 “inner minds”, the body has 14 instruments and all these assume the role of causing “sorrow and pain” to the “Jeeva”. “Oh mother earth! Are you in sorrow, because your Lord and master, our Lord Varaaha has gone far away? Alternately, as mother earth has been addressed as “Amba” (mother), Dharma being her son, the question may be asked as follows. “Oh mother! I am your son. are you unhappy and sorrowful for my sake? (i.e. due to me?) Is it, that you are unhappy because I have lost 3 of my legs!? Or is it, that your “body” is being “enjoyed” by the Sudraas, and you are full of sorrow due to this? Is it, that the celestial gods, who constitute your hands are denied their legitimate “oblations” of the sacrifice, and you are unhappy on this account? It is also possible, that due to the rains not being there, the people, who are of the form of your feet, are now suffering without food, and this sorrow has affected you so much, that you are suffering? Is it, that you are full of sorrow, as children

and women are not protected now? Lack of satisfaction gives rise to anxiety and worry! It may be, that the Vedas, which are your "eyes", and these holy words of the "Vedas" are now residing in the crooked Brahmins given to wicked ways? The Brahmins represent the "ears", and these Brahmins are now aiding and supporting the kings, who are wicked by nature! Or, have they all come under the control of the evil spreading of this Kaliyuga on all the four sides (i.e. everywhere). All the rulers and Kshatriyaas have attained a low state, and you are sorrowing due to this? Are you unhappy, that all these "Jeevas" have now become fully "externally oriented", and are now interested only in eating, drinking, residing (i.e. just living), taking bath and sexual satisfaction, and they regard all these "actions" only as the "ultimate highest goals" of a human life?"

All the above reasons can be construed as the "initial arguments" and with this same view, further questions are asked as per the following 2 verses.

यद्वाऽम्ब ते भूरिभरावतारकृतावतारस्य हरेर्धरित्रि ।
 अन्तर्हितस्य स्मरती विसृष्टा कर्माणि निर्वाणविलम्बितानि॥२३॥
 इदं ममाऽऽचक्ष्व तवाऽऽधिमूलं वसुन्धरे येन विकर्षिताऽसि ।
 कालेन वा ते बलिनां बलीयसा सुरार्चितं किं हृतमद्य सौभगम्॥२४॥

VERSES 23 and 24 Meaning: "Oh mother earth! Alternately, are you unhappy with intense sorrow, due to the fact of our Lord Sri Hari leaving you, by remembering Him always? Our Lord had taken an incarnation with a view to destroy the huge burden which had come upon you! Moreover, even His stories and Leelas have now slowed down in giving "liberation" to the hearers! Are you sorrowing due to these reasons?

Please tell me the cause for your worry! Oh mother earth! (Vasundhara) You have become very weak! Is it, that the more powerful factor of "time" has taken away your fortune and luck, although you are worthy of being adorned by the celestial deities!?"

श्रीसुबोधिनी: यद्वेति। तव भूरिभारावतारणार्थं कृतावतारस्य भगवतो वासुदेवस्य सर्वदुःखहर्तुः हे धरित्रि! साम्प्रतमन्तर्हितस्य,—तेनैव विसृष्टा—कर्माण्युदारचरित्राण्यनधिकारिषु वर्तमानानि निर्वाणार्थं विलम्बितानि निर्वाणमदत्त्वा तूष्णीं स्थितानि चित्तरूपाणि—स्मरन्ती—तानि शोचसि। इदं वक्ष्यमाणंभवत्येव तवाऽऽधिमूलम्। तत्र सम्मतिमेवाऽऽचक्ष्व। हे वसुन्धरे। सर्वरत्नादिसहिते शृङ्गारप्रिये। येन रहितेन त्वं विकर्षिताऽसि। तत्स्वयमेवाऽऽह। यत्कलिना कालेन बलिना सुरार्चितं तव सौभाग्यं भगवस्थितिरूपं तदद्य हतमिति। कालेन चिह्नादीनामपि हरणात् ॥२३॥२४॥

तत्र धर्मोक्तं सर्वमेव हेतुमङ्गीकृत्य सर्वेषां मूलं भगवद्गमनमिति यत्रैव तद्राहित्यं तमेव शोचामीत्याह—

SRI SUBODHINI: Our Lord Sri Hari, who redeems the sorrow of everyone had taken His incarnation as "Sri Vaasudeva" with a view to remove your burden, in a most wonderful way! Oh mother earth! This Lord has now "disappeared" from this earth! In fact he gave you up now only! Our Lord's Leelas and stories are noble and generous. But, as these Leelas and stories are now residing in "non-deserving" persons, these Leelas are delaying in giving their (usual benefit) boon of "liberation"! Are you sorrowing by remembering these? You are very fond of being adorned with precious gems! Due to this, you have become weak, as our Lord has gone away leaving you like this? "Dharma" is now telling mother earth, that the strong and powerful Kaliyuga has taken away "your fortune and luck of our Lord being

present on this earth (i.e. on you)" — which fortune was being worshipped by all the celestial deities — are you sorrowing because of this loss of your fortune? (due to our Lord disappearing from you). Is it, that "time" has removed even the sign of the holy feet of our Lord, made on you?

In this context, mother earth accepted all the "reasons" given by "Dharma" and concluded that THE ROOT CAUSE FOR ALL THESE CAUSES IS THE GOING AWAY OF OUR LORD TO HIS OWN ABODE OF SRI VAIKUNTAM! Mother earth is now telling that, "I am sorrowing for everyone, who has now become "bereft" of our Lord Sri Krishna. She speaks as follows.

धरण्युवाच—

भवान् हि वेद तत्सर्वं यन्मां धर्माऽनुपृच्छसि ।

चतुर्भिर्वर्त्तसे येन पादैर्लोकसुखावहैः ॥२५॥

VERSE 25 Meaning: "Mother earth spoke thus, "Oh Dharma! You are fully aware of the factor about which you have asked me! You reside in this earth with four legs, being blessed by our Lord only with a view to confer welfare and happiness for each and every world!"

श्रीसुबोधिनीः भवान् हि वेदेति। युक्तिरूक्तैव। धर्मस्य ज्ञानमपि प्रमाणम्। उत्प्रेक्षितमपि प्रमितमेव। स्वात्मनि प्रमितत्वात्। अतस्तदाह—चतुर्भिर्वर्त्तसे येनेति। द्वापरान्ते स्वभावत एव पादत्रयं गच्छति। तदाऽपि त्वं येन भगवता कृत्वा चतुर्भिः पादैर्वर्त्तसे। ते पादाः सर्वसुखहेतवः। तदभावे सर्वे शोच्याः। भवानिव ॥२५॥

शोकं हर्षं च गुणा एव हेतवः। ते च भगवन्निष्ठास्तत्सम्बन्धादेवाऽन्यत्र

भवन्ति। तेन गणपात्रेण रहितं सर्वमेव शोचामीति वक्तुं गुणान् गणयति भगवदीयान् सत्यमित्यादिना—

SRI SUBODHINI: “You yourself are fully aware of everything”! “Jnana” or knowledge is the proof of “Dharma”. When the Lord was present, you were walking with 4 legs! These 4 legs were given by our Lord to you, with a view to confer welfare and happiness for all the worlds. Now that you do not have your three legs, you also have become sorrowful and in this way, everyone has become sorrowing! (As our Lord has gone away from this earth.)

“The cause for both sorrow and joy are the qualities (Gunas) only. When I had these virtuous qualities, I was very happy, and on the demise of these qualities I became unhappy. All these virtuous qualities remain always in our Lord only, and due to His “association” (relationship) only, they remain in other places too! Due to the disappearance of our Lord, who is the repository of all these virtues, everyone has attained intense sorrow”. With a view to clarify this further, mother earth is “counting” (Ganana) the various auspicious virtues and qualities of our Lord, through the following verses.

सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् ।

शमो दमस्तपस्साम्यं तितिक्षोपरतिः श्रुतम् ॥२६॥

ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः ।

स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥२७॥

प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः ।

गाम्भीर्यं स्थैर्यमास्तिक्यं कीर्त्तिर्मानोऽनहङ्कृतिः ॥२८॥

इमे चाऽन्ये च भगवन्नित्या यत्र महागुणाः ।

प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् ॥२९॥

VERSES 26, 27, 28 and 29 Meaning: "Truth, sanctity, compassion, forbearance, charity, contentment, easy approachability, peace, conquest over the senses, penance, equanimity, tolerance, withdrawal, practice of scriptural studies, Jnana, detachment, godliness, valor and courage, brilliance, strength, memory, independence, cleverness, attractive power, fearlessness, softness, efficiency, humility, good nature, strength of mind, strength of senses, strength of the body, deserving to enjoy, nobility and exalted nature, stability, faith in the Lord and His divinity, fame, absence of pride, and ego-less mind — all these virtues and all other virtues (not listed here) which are usually prayed for by those, who have a desire to become "Mahaan" (glorious and great) remain in our Lord, at all times and these virtues do not get separated from our Lord at any time."

श्रीसुबोधिनीः सत्यं यथार्थभाषणम्। शौचं शुद्धत्वम्। दया परदुःखासहनम्। क्षान्तिः क्रोधप्राप्तौ चित्तसंयमनम् त्यागोऽर्थेषु मुक्तहस्तता। सन्तोषोऽलम्बुद्धिः। आर्जवमवक्रता। शमो मनोनैश्चल्यम्। दमो बाह्येन्द्रियनैश्चल्यम्। तपः स्वधर्मः। साम्यमरिमित्राद्यभावः। तितिक्षाऽपराधसहनम्। उपरतिर्लाभप्राप्तावौदासीन्यम्। श्रुतं शास्त्रविचारः। ज्ञानमात्मविषयम्। विरक्तिर्वितृष्णता। ऐश्वर्यं नियन्तृत्वम्। शौर्यं सङ्ग्रामोत्साहः। तेजः प्रभावः। बलं दक्षत्वम्। स्मृतिः कर्तव्यार्थानुसन्धानम्। स्वावन्त्र्यमपराधीनता। कौशलं क्रियानिपुणता। कान्तिः सौन्दर्यं। धैर्यमव्याकुलता। मार्दवं चित्ताकाठिन्यम्। प्रागल्भ्यं प्रतिभातिशयः। प्रश्रयो विनयः। शीलं सुस्वभावः। सहओजोबलानि मनइन्द्रियज्ञरीराणां पाटवानि। भगो भोगास्पदत्वम्। गाम्भीर्यमक्षोभ्यत्वम्। स्थैर्यमचञ्चलता। आस्तिक्यं श्रद्धा। कीर्तिर्यशः। मानः पूज्यत्वम्। अनहङ्कृतिर्गर्वाभावः। अन्ये च

ब्रह्मण्यत्वभक्तवत्सलत्वादयः। नित्याः सहजाः। इमे चाऽन्ये चेति चकारद्वयं संसर्गिदोषनिवृत्त्यर्थम्। महागुणा इति। परमकाष्ठापन्नाः यथा ज्ञानं निरतिशयं बलं निरतिशयमिति। एकस्मिन्नपि गुणे जाते जगति महत्त्वं लभते जीवः। तेन विना सर्वथा न महत्त्वम्। भक्तिस्तु भगवद्रूपेति न तथा व्यभिचारः। अत एव सर्वैरेते गुणाः प्रार्थ्याः। ते भगवति व्ययमपि न प्राप्नुवन्ति—ईषदपि न क्षीयन्ते ॥२६॥२७॥२८॥२९॥

एवं गुणनिरूपणस्य प्रयोजनमाह—

SRI SUBODHINI: Telling things and objects, as they are, is called as “truth”. Remaining pure is called as “purity” or Soucha! Compassion is that quality, which does not bear or tolerate the sorrow of another. “Peace” is that quality, which keeps anger in check, even if it arises in one’s mind! Giving to those, who have asked us with an open heart and hand is “renunciation”! Contentment is that idea of feeling total and full with whatever has been got. Straightforwardness is that quality through which ones mind is not crooked or cunning! Keeping the mind off from endless journey of thoughts is called as “Sama” (control over mind). Keeping the external from going “wayward” (to their objects) is called as “Dama” (control over the senses). Penance is that keen and total observance of ones “own” “Dharma” (duty). Equanimity is that feeling of having the same vision and attitude to both friends and enemies! Forbearance or tolerance is that quality, which enables one to bear the offence committed on us by anyone else. The quality of withdrawal or disinterest (Uparati - not happy by anything external, as one is satisfied with himself) consists in expression and practice of “disinterest” in the luck and profit of anyone else (i.e. not getting envious or getting interested to seek it for oneself). Contemplating

become “bereft” of our Lord Sri Hari (Srinivaasa), who

the meanings of the scriptures is called as "Sruta". Knowing the real divine nature of one's "Aatma" is "Jnana" (knowledge). Dettachment (Vairagyam or Virakthi) is that quality, when there is no craving or desire in ones mind! It is "opulence" (Aishwaryam) to make others come under the control on ones "orders"! It is courage when one is enthusiastic to fight a righteous battle or to struggle against evil forces. Prowess and power are called as "brilliance" (Tejas). Cleverness is called as strength. It is "remembrance" or memory to repeatedly do those actions, which have to be done. Independence or freedom is, that one is able to live free, without coming under the control of any other! Efficiency is the best performance of each and every action. Beauty is attraction (Kanthi). It is fearlessness (Dhairyam) when there is no anxiety or worry in ones mind! Absence of harshness and hard feelings in ones mind is called as "softness". Wonderful and astonishing brilliance is called as fame! It is real welfare, when one is humble! Good attitude and nature are called as good conduct and character. The strength of the mind, senses and the body is called as "Ojas" or power (strength)! The word "Bhaga" is termed for the place of enjoyment i.e. from where one gets joy! The quality of "Gaambheeryam" (exalted noble stature) consists of not getting pain or hurt (or defeat) from anyone! Absence of "wavering" nature is called as "stability". Having sincere interest and "Sraddha" (keen and avid application) in our Lord and the scriptures is collectively called as "faith and belief". "Fame" is called as honour or "Keerthi", and being respected is called as giving of "Maana" or "regard". Absence of "pride" is termed as "ego-less" nature.

ALL THESE QUALITIES AND VIRTUES ARE PRESENT IN OUR LORD FULLY, AND AT ALL TIMES, IN A NATURAL WAY ALONG WITH THE OTHER VIRTUES, SUCH AS BEING DEVOTED TO THE BRAHMINS, BEING GRACIOUS AND LOVING TO HIS "BHAKTHAS"! These virtues and qualities, due to their association with our Lord, never give rise to any "blemish". Due to these virtues, our Lord has immense strength and endless "Jnana" (knowledge). Each of these virtues in our Lord has to be regarded as "full" and "total"!

Even if one of the above mentioned "virtues" come into the life of a "Jeeva", then this "Jeeva" attains great glory in this Universe. On the contrary, the absence of these "virtues" diminishes the glory of this person.

OUR SRI MAHAPRABHUJI SAYS HERE, THAT "REAL GLORY IS ATTAINED ONLY THROUGH LOVING "BHAKTHI" TO OUR LORD! THIS "BHAKTHI" IS THE FORM OF OUR LORD ONLY! HENCE GETTING GLORY FROM OUR LORD IS "BLEMISH FREE"! Of course, having even one of the above "virtues" leads the person to attain great glory in this world. Hence, it is said, that everyone should pray to attain these virtues! In our Lord, all these "virtues" remain without any decline or loss!

The "purpose" for telling all these "virtues" of our Lord is being told — as per the next verse.

तेनाऽहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् ।

शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥३०॥

VERSE 30 Meaning: "At this time, this world has become "bereft" of our Lord Sri Hari (Srinivaasa), who

is the repository of all auspicious qualities, and in whom Goddess mother Laxmiji always resides! Moreover the sinful "Kaliyuga" has put his evil eyes on this world. I am very worried and anxious due to this!"

श्रीसुबोधिनी: तेनाऽहमिति। सर्वे गुणा एकतः। लक्ष्मीश्चैकतः। अतस्तां भिन्नतया निरूपयति—श्रीनिवासेति। भगवन्निर्गमने सर्वे भगवद्गुणा लक्ष्मीस्तद्गुणाश्च निवृत्ताः। अतः शोचामीत्याह—शोचामि रहितमिति। किञ्च। तत्प्रतियोगिनो दोषाः सर्वे समागता इत्याह—पाप्मना कलिनेक्षितमिति। सर्वेषां पापानां हेतुभूतेन कलिना ईक्षितं दृष्टमात्मीयोऽयमिति ॥३०॥

के तदीक्षिता इत्याकाङ्क्षायां त्वदुक्ताः सर्व एवेति तान् गणयति—

SRI SUBODHINI: Our Lord has in Him all the "virtues" on one side, and Goddess mother Laxmiji on the other side! Along with the "departure" of our Lord from the residing place of "Shree" (Shreenivaasa), even Goddess mother Laxmiji also has gone away with Him, along with His "virtues"! "The reason for my sorrow is this only! What more can I say? On the going away of these qualities, the advent of evil propensities and blemish has taken place instead! The Kaliyuga, which is the cause for all "sins", has cast his evil eye on this world, and has disfigured this world with his own evil "color" (propensities).

On being asked as to the qualities, on which this Kaliyuga has cast his "evil" eye, it is said, that "on all the virtues, which you have described earlier, Kaliyuga has cast his evil eye". Mother earth is now recanting (counting) all these virtues by "grouping" them together.

आत्मानञ्चाऽनुशोचामि भवन्तञ्चाऽमरोत्तम ।

देवानृषीन् पितॄन् साधून् सर्वान्वर्णास्तथाऽऽश्रमान् ॥३१॥

VERSE 31 Meaning: “I am sorrowing for myself! I am sorrowing for all the celestial deities of which you are the best! I am also sorrowing for all the celestials, ancestors, sages, noble saints, all the castes and stages of life (Varnaashramam)!”

श्रीसुबोधिनी: आत्मानमिति। हे अमरोत्तम देवश्रेष्ठ धर्म। द्वितीयान्तपाठो वा। देवपितृऋषयः। ऋणापाकरणकर्त्रभावात्। कालादिधर्महेतूनामभावात्सदाचारा न सन्तीति साधुशोकः। वर्णाश्रमाः। स्वधर्माभावात् ॥३१॥

अलमेतैर्निरूपितैः। मुख्यतया त्वात्मानमेवाऽनुशोचामीत्याह ब्रह्मादय इति द्वाभ्याम्—

SRI SUBODHINI: “Oh, best among the celestials! I am sorrowing for you too! On a “Brahmin”, it is said, that three types of “debts” are imposed viz. the debt to the celestials, to the sages and to the ancestors. In this Kaliyuga, no one is worried to pay off these “debts” in any way! Hence, “I am anxious for the sake of these celestials, the sages and the ancestors! There are 6 main “basis” (ingredients) for “Dharma” viz. place, time, materials, the doer, the Manthraas” and the “action” itself! All these 6 factors have become “im-pure”. Due to this, the proper observance of “Dharma” has become very difficult indeed! I am worried and sorrowing for this, as I have pain arising out of this! Due to the absence of good character and conduct, I am anxious and sorrowing for the sake of the plight of noble saints! There is no practice of the “Dharma” of the 4 castes or the proper division and functioning of the stages of one’s “life” (Aashrama). All these factors have become the subject of my sorrow and unhappiness”!

The “causes” for mother earth’s “sorrow” have been described so far. “BUT I AM UNHAPPY AND

ANXIOUS FOR MY SAKE ONLY". This is being told in the following 2 verses.

ब्रह्मादयो बहुतिथं यदपाङ्गमोक्ष-

कामास्तपः समचरन् भगवत्प्रपन्नाः ।

सा श्रीः स्ववासमरविन्दवनं विहाय,

यत्पादसौभगमलं भजतेऽनुरक्ता ॥३२॥

VERSE 32 Meaning: "Celestial deities such as Lord Brahma and others, took refuge in our Lord Sri Narayana and did penance for a long time, so that they may get blessed with the gracious "vision" of Goddess mother Laxmiji! Goddess mother Laxmiji, however, gave up her residing place of the lotus flower, and got intense love for the lotus like feet of our Lord Sri Narayana and is now fully devoted, in an astonishing and wonderful way, and serving our Lord's holy feet, regarding this worship and service, as her highest fortune!"

श्रीसुबोधिनी: अत्र केचिदिमे गुणाः प्राकृतगुणकार्यरूपा गुणसम्बन्धादेव भगवति वर्तन्ते न सहजा इत्याहुः। ते प्रष्टव्याः कस्यते गुणा इति। सत्त्वादीनामात्मनो वा। आद्ये स्वातन्त्र्यादीनां तदीयत्वे गुणत्वमेव भज्येत। ब्रह्मत्वं वा भवेत्। संयोगजत्वेऽपि प्राप्ताप्राप्तविवेकेन गुणसम्बन्धकृतश्चेद्गुणानामेव। उत्पत्तिपक्षस्तु वैनाशिकप्रक्रियाया अनङ्गीकारात् घटते। "नित्या" इति वाक्यविरोधश्च। सगुणो भगवानिति तु पक्षो निराकृतो निराकरिष्यते च। किञ्च। यामनुपपत्तिं परिहर्तुं भगवति सत्त्वादीन् कल्पयन्ति तत्र सत्त्वादेः का शक्तिर्यया भगवदनुपपत्तिमपि दूरीकुर्युः। अथ यावनाथोऽस्माभिर्ब्रह्मण्युच्यते तावानुगुणेषु मायायां वा मन्यमानाः (?) चेत् "मायेत्यसुरा" इति पक्षं न व्यभिचरेयुरित्यलं विस्तरेण। बहुतिथं बहुकालम्। भगवत्त्यागस्य परमानिष्टत्वं शास्त्रार्थः। तत् किं स्वभावत एव हेतुतो वेति विचार्यते। तत्र भगवदीयानां भगवत्त्यागः सर्वथाऽनर्थाय। तदपेक्षयाऽन्येषां हीनत्वात्। सङ्घातप्रवेशेन सापेक्षत्वाच्च। हीनापेक्षायां स्वरूपनाशपत्तिः। अतो

भगवदीयानां मध्ये मुख्या लक्ष्मीः स्वतः समर्थोऽपि तत्सामर्थ्यं तस्या अकिञ्चिकरमिति तन्निर्वाहार्थं च कार्ये कारणे चोदासीना भगवन्तमेव भजते। अन्ये च पुनस्तत्सेवकाः। अहं च सपत्नी। अतो भगवत्यागे महाननर्थ इति वक्तुं लक्ष्म्याः कृत्यमाह। तस्या अपि कार्यवृत्तान्त उच्यते। यदपाङ्गमोक्षकामाः। यस्या लक्ष्म्या अपाङ्गः कटाक्षस्तस्य मोक्षस्तत्कामा ब्रह्मादयः। अत्र कटाक्षपदेन भगवन्निष्ठानुरागसहितभगवद्विषयककामभावसहितस्वसमर्पणभावोद्गिरण-सहिताऽर्द्धदृष्टिरुच्यते। ततस्तस्यां दृष्टौ भगवान् भगवद्विषयकः कामो भगवत्स्नेहो लक्ष्मीः सृष्टिरिति पञ्च पदार्थाः सन्ति। ते हि दुर्लभा एकत्र समुदिताः। अतो दृष्टिविषयतासिद्ध्यर्थं भगवत्प्रपन्नाः भगवति शरणं गताः। भगवन्तं हृदये स्थापयित्वेत्यर्थः। तादृशाः सन्तस्तपः कुर्वन्ति। एतादृशाः कटाक्षा लक्ष्म्याः प्रतिक्षणं सहस्रं भवन्ति। एवं माहात्म्ययुक्ताऽपि सा लक्ष्मीश्चरणारविन्दं भजते। भगवदत्यागे तस्यैव हेतुत्वात्। तस्या अपि दुर्लभश्चरणः। सेवार्थमेव चरणप्राप्तिस्तु सुतरां दुर्लभा। एवं तस्याः कार्यमुक्त्वा कारणपरित्यागमाह—स्ववासमरविन्दवनं विहायेति। शतांशेनाऽप्यन्यासक्तौ चरणसेवा दुर्लभेति स्वस्य जन्मस्थानमप्यरविन्दवनं विहाय। वनपदेन चाऽसेव्यत्वं सूचितम्। चरणसौभाग्यं भजते। भक्तिनिष्ठा भवतीत्यर्थः। एतावता मम चरणत्वान्मत्सेवां साऽपि करोतीत्यहं भगवदीयानामुत्तमेति भावः। चरणसौभाग्ये साभिलाषा लक्ष्मीस्तत्प्राप्तये तत्त्वाय वा। अनुरागेणाऽत्यभीष्टत्वं द्योतयति ॥३२॥

तन्मयि सर्वत्र स्थितमित्याह—

SRI SUBODHINI: The virtues such as “Sathwa” (harmony) reside in our Lord in an “automatic” way! (i.e. at all times). Votaries of “Mayavaada” (persons who term this “Universe” as an “illusion”) say, that all these “virtues” also are products of Maya only, and hence, all these qualities come to our Lord and our Lord does not have them in Him, in a natural way! (i.e. they are imposed on Him). We have to confront these votaries of Mayavaada, as to whether these qualities belong to the qualities of Sathwa etc. or are these the qualities

belonging to the "Aatma" itself? If the former is right, then these qualities cannot exist independently e.g. the quality of "Tamas" causes the "dissolution" (Pralayam) and "independent functioning" is the task of this quality! In the same way "cleverness in action" is the task of "Rajas". Both these qualities of "Tamas" and "Rajas", it is said, are worthy of being given up! How can we call anything as a "quality" (Guna), which eventually has to be given up! (i.e. get rid off). If we regard our Lord's "body" as Satwik, then into this "body", the qualities of "Rajas" and "Tamas" cannot gain an "entry"! Due to this, the "quality nature" of independence and cleverness (as described earlier) cannot remain! Alternately, we have to say that these qualities are from "outside" (i.e. not inherent).

Moreover, these qualities are not in our Lord, as He is always "Nirguna" — beyond these three qualities! Then, a question arises, as to the "Lord with the qualities" (Saguna Ishwara). Are we to assume, that all these "qualities" have been only imposed on our Lord? In the Gita, it has been said, "THIS BRAHMAN IS NEITHER "TRUTH" NOR AN "UNTRUTH" (SAT OR ASAT). Hence, even the qualities cannot be called as "truthful" or untruthful". But in reality, these qualities are not imposed on our Lord, but they are "assumed and accepted" by Him! Hence, the "Nirguna" state (i.e. beyond the three "qualities") cannot be also called as "Brahman" as we may call this "state" as "Ishwara" (Lord). If this is said in this way, then like a red colour is applied to a whole cloth — this colour not belonging to the cloth — these "qualities" really are not in our Lord at all! By coming into contact with the heat of "fire" only, ghee becomes liquid — in this

way only, these "qualities" get originated in our Lord! Are these qualities then permanent in our Lord? The answer is given by saying, that till our Lord's "incarnation" lasts, these "qualities" also remain with Him. But by the acceptance of this view, we will see the direct contradiction to the statement made in this verse, which says, "There is no decline at all for these qualities in our Lord". If we were to assume, that these qualities are there in our Lord at all times, then this view contradicts the statements made in the 2nd and 10th canto negating the Lord with qualities (Saguna). In the same way, this "negation" will be done later also.

We should pause and ask a question, as to what is the power of these Satwa and other qualities? Due to these three qualities only, the tasks of creation, protection and destruction of the Universe take place! But they happen at the instance of our Lord as proved by the Vedic words "YATO VAA IMAANI" (from whom all these "beings" get originated). Hence, it is concluded, that it is our Lord who creates, and uses these qualities as per His will and desire!

Lord Brahma and others had done "penance" for a long time. They now say, that our Lord by giving up this "earth" has done something, which is not appropriate! Did our Lord "give up" this earth, due to His own "nature" (Swabhaava) or due to any other reason? Did He give up for His own sake? Or due to "perception" of some blemish in Himself? We should closely analyze this further for seeking the right answer. Those, who really "belong" to our Lord (Bhagawadeeya), our Lord accepts them as "His own" and those, whom the Lord "gives up" always face difficulties and problems!

Why? Everything else than our Lord is "lower" in category!

A "Jeeva" after getting "separated" from our Lord is not "given up" by Him, till the "Jeeva" does not enter into the world of "me and mine"! This desire of the "Jeeva" becomes the cause for its problems and difficulties. A "lower category" person expressing his various desires gets out of the circle of being "belonging" to our Lord and destroys, in this way, his own divine nature (of being belonging to our Lord). DUE TO THIS, DEVOTEES, WHO BELONG TO OUR LORD SHOULD NOT DESIRE FOR OR DEPEND ON OTHERS!

To reemphasize this point, it is said that Goddess Laxmiji is the most prominent of all devotees, who really "belong" to our Lord! She is capable of removing the pain and lowly nature of all others. But her "capacity" cannot achieve anything for Herself! Hence, she serves and worships our Lord only for achieving her goal of becoming "belonging" to our Lord! In this way, all true devotees also serve and worship our Lord only (i.e. not depend on one's own capacity or on others).

Lord Brahma and other celestial deities are "servants" (Sevak) of our Lord! Mother earth says here, "I am also the wife of our Lord! — being a co-wife along with Goddess Laxmiji! I am also opulent like her. Even then, the Lord going away, giving me up is indeed very difficult to bear! With a view to make this more clear, she is explaining the "role" of Goddess Laxmiji. It is said, that Lord Brahma and other deities are always eager to get the blessings of the gracious eyes of Goddess Laxmi, in which there are 5 factors viz. (1) Our Lord Himself. (2) The love and desire pertaining to our

Lord. (3) The love of our Lord. (4) Goddess Laxmiji herself and (5) the "vision" of Goddess Laxmiji. All these 5 factors, very seldom come together in one place. this "coming together" can take place only through the gracious blessings of Goddess Laxmi. Due to this, Lord Brahma and others have surrendered to our Lord, so that they may get the vision and grace of Goddess Laxmiji. They had established our Lord, in their hearts and with a view to attain the "gaze of grace" of Goddess Laxmiji, they continue to do "penance". But Goddess Laxmiji serves and worships our Lord's lotus feet only, and our Lord in turn never gives up Goddess Laxmiji. The reason for this is, that our Lord's lotus feet is very rare and to be blessed with the "service and worship" of His lotus feet is very, very, very difficult.

Goddess Laxmiji has given up her own forest of lotus flowers and has come to serve our Lord's lotus feet. It is very difficult to attain this service and worship of our Lord's holy feet, if a devotee gets attached to any other object or place. Hence, Goddess Laxmiji has given up her own "birth place" of the forest of lotus flowers, and has come to serve our Lord's holy feet. "Lotus flower" has been termed here as a "forest" and is told that it does not deserve to be served! She serves only our Lord's lotus feet, which she considers as the greatest "fortune"! In this way, she has become sincerely devoted to "Bhakthi" of our Lord. Mother earth has also indicated that, "I am of the form and symbol of our Lord's holy feet. Hence, Goddess Laxmiji also serves me. Due to this, I am the "best" among those, who belong to our Lord (Bhagawadeeya)! "Goddess Laxmiji is also very fortunate and her love for our Lord's holy feet shows her fulfilled loving state of her mind!"

“Our Lord’s holy feet was stamped on every place in my body” (earth). This is being told, as follows.

यस्याऽहमब्जकुलिशाङ्कुशकेतुकैः,

श्रीमत्पदैर्भगवतः समलङ्कृताङ्गी ।

त्रीनत्यरोचमुपलभ्य ततो विभूतिं,

लोकान् समां व्यसृजदुत्समयतीं तदन्ते ॥३३॥

VERSE 33 Meaning: “In the holy feet of our Lord, there are the signs and symbols of lotus, Vajra weapon, cross bar (Ankusa) and of Goddess Laxmiji. I am beautified and adorned by such holy feet of our Lord! Through wearing these holy feet, I had attained great glory and brilliance! I had more brilliance than anyone else in these three worlds! With a view to remove my “pride” only, our Lord had gone away leaving me (i.e. given me up).”

श्रीसुबोधिनी: यस्येति। चरणमाहात्म्यमुक्त्वाऽपि पुनर्भगवद्ग्रहणं भगवताऽपि समलङ्करणार्थम्। स्वरूपतश्चरणोत्कर्षमाह—
अब्जकुलिशाङ्कुशकेतुकैरिति। भगवच्चरणे कमलाकृतिरेखा एकदेशस्य कमलत्वसंपादिकाः सन्ति। तेन मकरदरूपामृतं तत्र फलं नियतमस्तीति सूचितम्। तत्राऽधिकारिणो दुर्लभाः सर्वथा दोषरहिताः। तत्सङ्घाते विद्यमानानामसम्भावितम्। तदर्थं भगवच्चरणारविन्द एव वज्राकारा रेखा वर्तते पापपर्वतानां छेदिका। अतस्तत्सेवायां प्रथमतः सर्वपापक्षयः। किञ्च। मनोनैश्चल्ये सर्वमेतत्सम्भवति अतो भगवच्चरणारविन्द एव सेवकानां मनोवशीकरणार्थमङ्कुशाकारा रेखा वर्तते। योगादिना च तत्साधने बहिर्मुखता स्यात्। अतो भगवच्चरणारविन्दमाहात्म्यादेव तत्सेवकानां तत मनो न गच्छति। नाऽपि मार्गविरोधेन। नन्वेतत्सर्वं भजनान्तरं भवति। भजने प्रवृत्तिरेव दुर्लभा। कालकर्मस्वभावेभ्यो भयसम्भवात्। सर्वदा जीवानां भीतत्वान्न क्वापि स्वास्थ्यमित्याशङ्क्य भगवच्चरणारविन्द एवाऽभयपताकालक्षणा रेखा वर्ततेऽत्राऽऽगमनमात्रेणैव न कुतश्चिद्भयमिति सूचिका। एतान्येव केतानि

चिह्नानि येषाम्। लक्ष्मीश्चाऽपि तत्र। तत्सङ्गे कटाक्षा ब्रह्मादयश्च तदाह—श्रीमत्पदैरिति। अत्राऽऽगतस्याऽन्यथाभावव्यावृत्त्यर्थमाह—भगवत इति। सम्यगलङ्कृतान्यङ्गानि यस्याः। वैष्णवानां चक्रादिचिह्नैरेव सम्यक्त्वम्। भगवच्चरणारविन्दस्पर्शं सात्त्विकभावेन तदंशे स्वेदाद्रेखासहितचरणाभिव्यक्तिः स्फुटा। एवमलङ्करणपहिता लोकत्रयस्य चाऽन्येषां च त्रित्वयुक्तानामनलङ्कृत्वादत्यरोचमतिक्रम्य कान्तियुक्ता जाता। किञ्च। भगवतोऽपि विभूतिमुपलभ्य। भगवानपि मयि शेत उपविशति भुङ्क्ते क्रीडत्यैश्वर्यं च करोति। एवं पूर्वसर्वसौभाग्ययुक्तां तां मामिदानीं व्यसृजत्। त्यागे हेतुः—उत्समयतीमिति। भूमिष्ठानां यादवादीनां भूम्युत्पन्नाभोजनेन गर्वदर्शनात्कारणगर्वानुमानम्। अत्रैनैव सर्वभावानामुद्भवात्। अतस्तदन्ते उत्समयनाशार्थं मां व्यसृजदित्यर्थः ॥३३॥

एवं मूलभूतामुपपत्तिं श्लोकद्वयेनोक्त्वा लौकिकीमुपपत्तिं श्लोकद्वयेनाऽऽह—

SRI SUBODHINI: “I was adorned and beautified with the lotus like feet of our Lord” i.e. the word “Bhagawan” used here denotes that, “I was beautified and adorned by our Lord only”! She says further, that these holy feet had the holy symbols of lotus flowers, Vajra weapon, cross bar and the sign of a flag! The symbol and sign of “lotus” indicates, that our Lord’s feet, on one side is consisting of the nature of lotus flower. It also indicates, that devotees will attain the nectar (bliss) of our Lord! - as a result of their devotion to our Lord! But this “nectar” cannot be got by those, who are under the control of their “body” viz. the sense of “me” and “mine” (ego and attachment). With a view to bless His devotees with His compassion, our Lord has worn the symbol of “Vajra weapon” on His feet. This weapon shatters the mountains of “sins” of His devotees! Thus by serving and worshipping His feet, a devotee is able to destroy all his sins. even the destruction

of the wavering nature of one's mind is made possible only through the service and worship of our Lord's holy feet! With a view to bring the mind of His devotees under His control, our Lord has kept the symbol of "Ankusa" (cross bar) in His holy feet. Through the glory of our Lord's holy feet only, the minds of these devotees do not "waver", and they also do not find any "obstruction" in the performance of service and worship to our Lord! But all this happens only after a devotee undertakes to do service and worship of our Lord!

But it is very difficult indeed to be sincerely devoted in the service and worship of our Lord. The "Jeeva" is always having the fear of time, action and his own nature. Due to this constant fear, he needs the power and strength of a "refuge" for him, and our Lord has kept in His holy feet, the "flag of fearlessness and protection", which says to the devotee, "You can come under this flag of mine, in my feet without any fear, as you will not have any fear here!" This is what is indicated.

In this holy feet, Goddess Laxmiji resides at all times, and due to this, Lord Brahma and others are eager to get the gracious gaze of Goddess Laxmiji. As the "Jeeva", who has come to surrender to this lotus feet has given up all other attitudes (desires etc.), mother earth says here, that "I am adorned and beautified with the lotus feet of our Lord i.e. on all parts of my body, our Lord's holy feet and its symbols have been put on me and through these, I was adorned". Usually Vaishnavas put on the symbols of "conch" and "discus" (Sudarsana Chakra) on their body to become deserving of our Lord's mercy! In the same way, through the touch of our Lord's holy feet (with its attitude of "Satwa"), the "picture" of the symbols of His holy feet got marked on my

“earth” (body). I was looking so very adorned and beautiful, that no one could match or equal my “beauty and splendor” in all the three worlds! I was looking illuminated, and was the brightest of all in the three worlds. All this was due to the glory of our Lord (Vibhooti). How can I ever speak adequately about my fortune and luck — that our Lord used to sleep on me! Was residing on me!; was taking His meals! Was playing His Leelas; and also made me attain opulence! But due to all this, I became “proud”, and our Lord went away, leaving me like this! The “food” which is grown on me (earth) had made the Yaadavaas also “proud” and I got also this pride! With a view to remove the blemish of “pride” in me only, the Lord had gone away, by giving me up!”

In this way, the reasons for our Lord “giving up” mother earth have been explained in 2 verses. Now, through the next 2 verses, the “worldly” reasons (i.e. our Lord’s “actions” in the world) are being given.

यो वै ममाऽतिभरमासुरवंशराज्ञा-

मक्षौहिणीशतमपानुददात्मतन्त्रः ।

त्वां दुःस्थमूनपदमात्मनि पौरुषेण

सम्पादयन् यदुषु रम्यमबिभ्रदङ्गम् ॥३४॥

VERSE 34 Meaning: “Oh Dharma! Our Lord took a beautiful and enchanting form among the Yadavaas and protected and made you, who was without any legs, and who was standing with great difficulty and pain, with all your 4 legs, through His courage and glorious exploits! He also destroyed several “Ashowhinis” of army belonging to the demoniac kings, who were a veritable “burden” for me.”

श्रीसुबोधिनी: यो वै ममेति। ममाऽतिभाररूपमक्षौहिणीशतमपानुदत्।
 भूम्युत्पन्नानां तद्भारत्वे हेतुः—आसुरेति। वंशपदेन तेषां गोत्राण्यत्र सन्तीति
 ज्ञापितम्। स्वस्य साधनापेक्षाभावायाऽऽह—आत्मतन्त्र इति। अनेन
 यादवरूपभारहरणमपि सूचितम्। वत्सोपकारमप्याह—त्वां दुःस्थमिति।
 रोगादिव्याप्तिवदधर्मव्याप्त्या दुःस्थता। ऊनपदत्वं कालात्। आत्मनि पौरुषेणेति।
 स्वयमन्तः प्रविश्य स्वपौरुषेण गतानंशान् सम्यक्सम्पादितवानित्युक्तम्। त्वां
 सम्पादयन्निति सम्बन्धः। त्वं हि प्रथमतः पूर्ण इति त्वदर्थं मदर्थमेव
 यदुष्वङ्गमबिभ्रत्। आवयोरेव रमणयोग्यम्। भगवदीया धर्मात्मानश्च रमन्ते
 ॥३४॥

फलितामाह—

SRI SUBODHINI: “Our Lord Sri Krishna destroyed several columns of armies, who were a “burden” on me”. These armies were a “weight” on the earth, as they were originated here. They belonged to the demoniac clans. Our Lord has been hailed here as “Aatmatantra” i.e. acting and guiding on His own power — indicating, that He never required anyone’s help or any other aid or instrument. Our Lord is independent. Hence, He removed the “burden” of the Yadavaas too!

Now, the benefit conferred on the “cow” represented by “Dharma” by our Lord, is being explained. Like a “disease”, “Adharma” (unrighteousness) had spread everywhere. Due to this, “Dharma” attained the state of sorrow and pain. Due to the force of time, her legs had become defunct (declined). Our Lord through His own power, had entered into this “Dharma” (its mind) and had removed the ills of Kaliyuga outside. In other words, “Oh Dharma! Our Lord has made you, again, with your strong legs as before! Now, for your, and my sake, our Lord manifested Himself in a beautiful auspicious body in the Yadava clan. Such a beautiful form

of our Lord was enjoyed by us with great bliss and joy! THOSE DEVOTEES WHO ARE DEVOTED TO “DHARMA” AND ARE ALSO BELONGING TO OUR LORD (BHAGAWADEEYA), WILL ALWAYS ENJOY IN THE DIVINE FORM AND SELF OF OUR LORD!

What is the result of “enjoying” in our Lord’s “bliss”? The result of such “Leela with our Lord” is being told through the next verse.

का वा सहेत विरहं पुरुषोत्तमस्य
प्रेमावलोकुरुचिरास्मतवल्गुजल्पैः ।
स्थैर्य्यं समानमहरन्मधुमानिनीनां
रोमोत्सवो मम यदङ्घ्रिविटङ्कितायाः ॥३५॥

VERSE 35 Meaning: “Our Lord, Sri Purushothama had, through His loving gaze, sweet, soft and beautiful smile and through mind-enchanting (enrapturing) sweet words, had taken away the stability in the minds of the proud ladies of the Mathura city! Through the symbols and signs of our Lord’s lotus feet, the hairs in my body are used to experience the joy and bliss of celebrations of a festival! In other words, I experienced intense horripilation! Which lady (i.e. myself) can ever hope to bear separation from such a Lord, who is Sri Purushothama Himself (i.e. the highest Lord of the Universe)?!”

श्रीसुबोधिनीः का वेति। वेत्यनादरे। या भगवद्विरहं सहेत सा न काऽपीत्यर्थः। पुरुषमात्रविरहोऽपि सोढुमशक्यः। किं पुनः पुरुषोत्तमविरह इति। उपकारपक्षो दूरे तिष्ठतु। कामेनाऽपि न विरहसहनमित्याह—प्रैमेति। त्रिभिः ससाधनैः सर्वा एव वशीकृताः सात्त्विकाः (?) तामसा (?) राजसाः (?) च। तत्र सात्त्विकाः प्रेमावलोकनेन वशीकृताः। तामसास्तु रुचिरस्मितेन मनोहारिमोहनेन। राजसास्तु वल्गुजल्पैः मनोहरवाक्यैः।

युक्त इति सूचितम् ॥३५॥

सात्त्विकेभ्यो भक्तिज्ञाने दत्त्वा वशीकृतवान्। तामसेभ्यो मोहाभावं वैराग्यं च दत्त्वा। राजसेभ्यो युक्तिप्रमाणे दत्त्वा। अत एव मधुमानिनीनां समानं स्थैर्यमहरत्। मथुरास्थानां मानिनीनाम्। येन मानेन स्थिरीभूताः कामे मार्गे वा। वेदेन ज्ञानेन वा। आत्मस्थितिम्। मध्विति भिन्नं वा पदम्। मानिनीनां रसं स्थैर्य्यादि च। किञ्च। ममाऽपि यदङ्घ्रिचिह्नितायाः सर्वदा रोमोत्सवः ॥३५॥

एवं भगवद्विरहेण क्लिष्टयोः संवादे जायमाने अदूरे श्रुत्वा देवताधर्मसान्निध्यं बुद्ध्वा विश्वामित्रप्राच्यां कुरुक्षेत्रस्थसरस्वत्यामृषित्वादावश्यकं कर्तुं गत इत्याह—

SRI SUBODHINI: Here, mother earth is telling, that the lady, who can suffer and bear the separation from our Lord is not a “lady” at all! When ordinary ladies cannot bear the separation of their husbands, here, the Lord Sri Purushothama’s “separation” is indeed impossible to bear! Our Lord had conferred immense benefits on “women”. Even from the point of their “love” to our Lord, they were unable to bear this separation from Him! Our Lord had attracted all these “ladies” to Himself, through His three “instruments” (ways) i.e. the ladies who are Satwik, Rajasik and Tamasik!

He made the “Satwik” ladies get attracted to Him through His loving gaze!

By smiling beautifully in a way, which would steal the minds of these ladies, our Lord had attracted the “Tamasik” ladies, by “infatuating” them!

Through the utterance of sweet words, full of “Rasa” (bliss), He attracted the “Rajasik” women unto Himself.

He blessed the “Saatwika” ladies with the knowledge of “Bhakthi” and made them His devotees. He removed the “infatuation” from the “Tamasik” women and blessed them with the virtue of “detachment” (Vairagyam).

For the “Raajasik” ladies our Lord blessed them with “proof and evidence” of the Lord’s divinity! In this way, he took away the pride and stability of all the ladies in Mathura. Through their “pride”, these ladies were fully established in the fulfillment of their desires. But our Lord, through His Grace, made them get rid of their “desires”, and attracted all of them to get Bhakthi to Him! In other words, they all attained “liberation”!

The word “Madhu” means “Rasa” or bliss. Our Lord took away the established stability and their Rasa based on “desires”, and blessed them with His love, through which, they all got totally fulfilled.

“What more can I say? He used to put the signs and symbols of His holy feet on me. Through this, I always felt great bliss and joy in each and every hair of my body!

In this way, affected by sorrow, due to the separation from our Lord, the dialogue between mother earth and Dharma took place. King Parikshit heard all this. Having realized the presence of the celestials and “Dharma”, he came near to the Saraswati river, being a sage himself, for the sake of attending to his essential tasks.

तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा ।

परीक्षिन्नाम राजर्षिः प्राप्तः प्राचीं सरस्वतीम् ॥३६॥

VERSE 36 Meaning: “When the dialogue between mother earth and “Dharma” was still going on, the Sage King Parikshit came near to the Saraswati river, at this time, which was situated on the eastern side.”

श्रीसुबोधिनीः तयोरिति। तदा संवादसमन्तरमेव प्रसिद्ध्या तयोरतिरोभावो युक्त इति सूचितम् ॥३६॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे षोडशोऽध्यायः ॥१६॥

SRI SUBODHINI: When the dialogue between Dharma and mother earth was going on, at this time, King Parikshit came there. On seeing him also, both Dharma and mother earth did not disappear! They stayed there before King Parikshit. This fact is indeed appropriate!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 16 of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं - प्रथमस्कन्धं - सप्तदशोध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 17

ततः सप्तदशे धर्मपृथिवीसान्त्वनं विदः ।

भीतस्य स्थानदानञ्च कलेः शिक्षा च रूप्यते ॥१॥

प्रथमं मारणे भीतिस्तयोः स्वास्थ्यस्य च क्षयः ।

अतः सान्त्वनमग्रे च स्थानदानं विचारतः ॥२॥

विवेकस्थापनायैव धर्मवाक्यं ततोऽस्य हि ।

सर्वसामर्थ्यसम्बोधो वैराग्यं वक्तुमद्भुतम् ॥३॥

मूर्तीभूतास्त्रयो राज्ञे स्वखेदख्यापनाय तौ ।

वेषान्तरेऽपि तत्पीडाख्यापनाय स मारकः ॥४॥

सन्धानं वस्तुभूतस्य कृतं तेनाऽस्य च स्वयम् ।

कृतं भूमेस्तु हेतुनां शोकस्य विनिवारणात् ॥५॥

एवं पूर्वाध्यायान्ते पूर्ववाहिन्यां सरस्वत्यां स्वातुं गत इत्युक्तम्। ततस्तत्र गतोऽधर्मं दृष्टवानित्याह—

KARIKAS 1 to 5 Meaning: “In this 17th chapter, King Parikshit, assuages the feelings of both “Dharma” and “mother earth”, as he was fully aware of their divine

nature. Simultaneously, Kaliyuga was also taught a lesson by the king, by the way of Kaliyuga being given its "due place", where it can stay!" (1)

"If King Parikshit had destroyed Kaliyuga, even from the beginning, both mother earth and "Dharma" would have got afraid, leading to the decline of their "welfare. That is why, King Parikshit assuaged the feelings of sorrow of "Dharma" and mother earth, in the first instance. Afterwards, the king contemplated on the "places" to be given to Kaliyuga, where it can have its sway! (2)

"Both joy and sorrow have happened together. There are different opinions/words spoken on this. With a view to remove the "infatuation" and establish "discrimination" (Viveka) only, "Dharma" has spoken it's words! Through this, King Parikshit was able to realize his capacity to understand the "celestial conduct" – and this will be explained in the 19th chapter, When the wonderful "detachment" of the king will be seen! In this way, it is said, that King Parikshit had, in him, each and every type of capacity. (3)

"King Parikshit had supernatural capacity too! With a view to bring this out only, we see here, mother earth, "Dharma" and Kaliyuga have come, taking their own "forms"! Both mother earth and Dharma have now assumed different forms and "Kaliyuga had taken the form of a "king" and was seen as giving "pain" to both of them! (4)

"On realizing, that King Parikshit had "supernatural" capacity (Aloukik Saamarthyam), "Dharma" begins to speak it's state. Kaliyuga was seen cutting the leg of "truth" of Dharma, through "untruth", by catching hold

of his feet! However, King Parikshit reestablished this "truth". In this way, King Parikshit made "Dharma" safe and secure! With a view to assuage the feelings of mother earth, King Parikshit removed the "causes" for her sorrow, in the traditional way. He also gave the power to the "other legs" of "Dharma" in the same way, and made mother earth also very satisfied! (5)

In this way, it was described, that King Parikshit had gone to take a bath in the Saraswati river, flowing towards the eastern side. On reaching there, he saw "Adharma" (unrighteousness). This is being told, through the following verse.

सूत उवाच—

तत्र गोमिथुनं राजा हन्यमानामनाथवत् ।

दण्डहस्तञ्च वृषलं ददृशे नृपलाञ्छनम् ॥१॥

VERSE 1 Meaning: "Sri Soota said, "King Parikshit saw there, the pair of bull and cow being beaten, and as though they were without any protection! (orphaned). He also saw a "Soodra", having adorned himself as a king, (i.e. his symbols) and having taken a stick in his hand!"

श्रीसुबोधिनी: तत्रेति। गोमिथुनं मिथुनवद्भासमानम्। वृषभं गां च। अनाथवत्। द्वितीयार्थे वतिः। नाथा भावयुक्तं वा। भगवतोऽप्रकटत्वात्। वृषलं शूद्रम्। महतां व्यक्तिदर्शनेनैव जातिपरिज्ञानात्। चिह्नानि तु राज्ञः। नृपस्य लाञ्छनमिव लाञ्छनं यस्य। एवं पाषाण्डधर्मं च दृष्टवानित्यर्थः ॥१॥

मिथुनस्य दीनत्वज्ञापनाय वर्णयति वृषमिति द्वाभ्याम्। अन्यथा पक्षपातोऽपि दोषः स्यात्।

SRI SUBODHINI: King Parikshit saw a pair of cow and bull. They were looking like "orphans"

(unprotected) — having no “master”! Our Lord Sri Krishna was the only “master and Lord” for them! Now that, our Lord had gone away, these animals now looked as “orphaned and helpless”!

Noble and saintly persons can determine the “caste and breed” of anyone, on their just “seeing” them! Hence, King Parikshit did not take time to realize the nature of this “king” i.e. the person, who has now taken the dress of a “king”, was not a “king” at all, but is a “Soodra”. In other words, he saw Kaliyuga having adopted the atheistic and heretic Dharma!

This “pair” was in a “pitiable” state. They are being described. If they were not really “suffering”, taking their side, by King Parikshit, would have been a “blemishful” act!

वृषं मृणालधवलं मेहन्तमिव बिभ्यतम् ।

वेपमानं पदैकेन वेपन्तं शूद्रताडितम् ॥२॥

गाञ्च धर्मदुघां दीनां भृशं शूद्रपदाहताम् ।

विवत्सां साऽश्रुवदनां कृशां यवसमिच्छतीम् ॥३॥

VERSES 2 and 3 Meaning: “King Parikshit saw that the bull was “white”, like a white lotus flower! He was seen urinating due to intense fear! He was standing on one leg and trembling! He was being beaten by the “Soodra” king and was suffering with great pain!(2)

“King Parikshit also saw that one cow, which is the embodiment of “Dharma” was being kicked viciously by this Soodra king! She was in a very “pitiable” state, without her calf, and with a face drenched by flowing tears! She was seen as very weak (lean) and was

expressing her desire to eat grains." (as she was hungry).

(3)

श्रीसुबोधिनीः प्रथमं वृषं वर्णयति—मृणालधवलमिति। अब्जादिवत्कान्तियुक्तं श्वेतम्। अनेन स्वभावतः शुद्ध इत्युक्तम्। अन्यानि पञ्चाङ्गानि विकलानीत्याह। तत्र प्रत्यहं बाह्यक्षयः। मेहनं मूत्रणम्। कर्मक्षय उक्तः। बिभ्यतमिवेति भयेन ज्ञानाभाव उक्तः। इवेत्यनुकरणात्। अथवा। मूत्रस्थानातिरिक्तस्थानेभ्यो मूत्रमिव निःसरति। तेन रोगः सूचितः। एकेन पदा वेपमानम्। कम्पनं द्विप्रकारम्। पादाभावेन जाड्येन च। तत्रैकेन पदा हेतुना वेपमानम्। चतुःपदस्य पादत्रयगमने एकपादस्थितौ कम्पो भवत्येव। ज्ञानसहिततपप्रभृतीनामभावात्केवलसत्ये धर्मस्थितिश्चञ्चला भवति। जाड्येन वेपन्तम्। पदार्थापरिज्ञानेन धर्मकृतिर्न निःकम्पा। शूद्रताडितमिति। कालवशेन शूद्रकर्तृकधर्मस्य पाषण्डित्वेन धर्मव्यथाजननात्ताडनम्। दण्डेन ताडनं वृषस्य। पदा ताडनं पृथिव्याः। कलिभूमिविधाय तिष्ठति। पाषण्डमार्गैश्च धर्मं व्यथयति। ददृश इत्येव सम्बन्धः। गां च वर्णयति। चकाराद्भयकम्पादयोऽस्या अपि। स्वभावत उत्तमेत्याह धर्मदुधामिति। धर्ममग्निहोत्रादिकं दोग्धीति। धर्मदुधा (?) मिति पाठे प्रवर्ग्यदुग्धं दोग्धीति। अस्याः षडङ्गविकलत्वमाह। देशादिभिः सम्पन्ना भूःपुष्टा भवति। तद्भावे विकला। देशानामुत्तमानां दुष्टस्थित्या नाशाद्दीना। कालेनाऽपि पीडिता। पाषण्डैरुपभुज्यमानत्वात्। कलेः प्रथमपादत्वात्पदेत्येकवचनम्। एवं देशकालदोषौ निरूपितौ। विवत्सामिति कर्त्रभावः। वत्साः स्वस्वधर्मे मुख्याः पृथुदोहे निरूपिताः। तेषां साम्प्रतमभावः। अत एव साश्रुवदनाम्। अश्रुभिः सहितं वदनं यस्याः। अनेन मन्त्राभाव उक्तः। हर्षरूपास्ते। अपशब्दा अश्रूणि। कृशां द्रव्याभावात्। यत्र यज्ञस्तत्र न यज्ञियानि द्रव्याणि। यवसमिच्छतीं यज्ञादिषु भागमिच्छन्तीम्। अनेन कर्माभावः। एवमस्याः षडङ्गविकलत्वं सूचितम्। अत्राऽपि पूर्ववत् क्रियासम्बन्धः। ॥२॥३॥

एवं दृष्ट्वा मारकस्याऽपूर्वत्वात् पृच्छति मारयितुम्। अन्यथाऽविचारितकर्तृत्वं स्यात्। अत एव ससामग्रीकः पृच्छतीत्याह—

SRI SUBODHINI: In the first instance, the "bull" is being describe d. He was looking white like a white

lotus flower! From this we can realize, that this bull was pure in his nature and behavior. All his other 5 "parts" were agitated and anxious! Due to this, he was seen as "declining" (getting weak) everyday! He was seen "urinating" i.e. the "decline" of his "capacity" was happening! He was seen as "afraid". In this way, he had lost his "knowledge" (Jnana). It looked as though this "bull" was gripped by a disease!

He was seen "trembling" on one leg! This "trembling" was due to two reasons. (1) Because of having only one "leg", he was trembling. (2) As all other principles and virtues from "Dharma" had gone out, "Dharma" had become "gross", and due to this, he was seen trembling! Having lost three legs from the earlier position of having all the four legs, the "bull" was trying to "stand", with his one "leg" and naturally, he was seen as "trembling".

WHEN THE VIRTUES OF "JNANA" (KNOWLEDGE), "PENANCE" (TAPAS) AND OTHERS GET OUT OF "DHARMA" AND ONLY "TRUTH" REMAINS IN "DHARMA", THEN IT IS BUT NATURAL, THAT "WAVERING" NATURE COMES TO PLAY! IN THIS WAY, DHARMA HAD BECOME "GROSS", AND IT WAS SEEN TREMBLING! Dharma had lost its capacity to realize the real nature of objects. Moreover, "Dharma" now, in the form of this "bull" was also being beaten by the "Soodra" king!

In this Kaliyuga, the "Soodras" having become victims of Kaliyuga, practice ostentatious "heretic" observances, (i.e. untruthful) and this affects the role of truthful "Dharma" and its practices, and it also gives "pain" to real "Dharma". This is what is indicated,

through the reference to “beating”. He was being beaten with a “stick” and mother earth, in the form of a cow was being kicked by the “feet” of the “Soodra” king! Kaliyuga was standing there, with a view to destroy this earth. Various unorthodox and heretic “ways” had given intense pain, to the truthful ways of Dharma!

King Parikshit saw this state of affairs. Now, a description of the “cow” is being given. The syllable “Cha” (and) given in this verse, indicates, that mother earth was also trembling in fear! She was, by nature the “best” (Uttama) among everyone! She blesses everyone with the “milk” of “Dharma”! She, being mother earth, also originates the various ingredients (ghee etc.) which are used in the performance of “Agnihotra” and other “Dharmik” actions! SHE GIVES THE “MILK” OF “LIBERATION” (MOKSHA). All her “6 parts” were unhappy and anxious. When this earth becomes “bereft” of territories, which are well ruled and protected, then she becomes sorrowful! When noble and “best” of people do not reside in a state, then cruel and wicked persons’ “word” will become the “rule of law and order”! This state, in turn, originates the cause for its own destruction! Due to all this, mother earth was sorrowing and in a pitiable state!

Kaliyuga was giving her “blows” i.e. the wicked and “heretic” persons are seen enjoying the “bounty” of this earth!

The cow was seen without its calf, and due to this, the cow’s face was fully drenched in “tears”. Through this, the absence of “holy chanting” (Manthraas) is being told. Holy chanting of “mantras” speak about the “joy” of our mother earth and utterance of “cruel and bad”

words represent her "tears"! As mother earth, now lacked the "best" of materials, she is now described as "weak and lean"! Where there is the absence of the materials necessary for the performance of a "sacrifice" (Yagna), there it is said, that the cow was seen as very lean and emaciated! This cow was expressing her desire to consume "grains" i.e. she wants to participate in the virtuous deeds of sacrifice etc. In this way, all the virtuous and good deeds were seen, as totally lost on this mother earth. This indicates the agitation and anxiety in her "6 parts". (i.e. the entire body)

In this way, after seeing the "sorrowful" state of both "mother earth" and "Dharma", and on seeing the personified "Kaliyuga", who was never seen by him before, and who was beating and giving sorrow and pain to both of them, with a view to "punish" him, King Parikshit asks his question. He would be accused to be a person, who would act without "thinking", if he had acted without asking! Equipped with all types of weapons of war, King Parikshit is now asking the question - as per the next verse.

पप्रच्छ रथमारूढः कार्तखरपरिच्छदम् ।

मेघगम्भीरया वाचा समारोपितकार्मुकः ॥४॥

VERSE 4 Meaning: "Situated on a golden chariot and with his bow and arrow kept strung in his hand, King Parikshit now asked, in a voice, resembling the roar of the clouds!"

श्रीसुबोधिनी: पप्रच्छेति। कार्तस्वरेति राजत्वख्यापकम्। कार्तस्वरं सुवर्णम्। तस्य परिच्छदा यस्य। अनेन महत्त्वज्ञानात्सहसाऽनतिक्रमः सूचितः। मेघगम्भीरयेति तप्तानां कृपावर्षणात्। गम्भीरेति शब्दश्रवणेनैव शत्रूणां मज्जनम्। एवं वाक्ये दुष्टनिग्रहशिष्टपरिपालने सूचिते। समारोपितकार्मुक

"pain" to real "Dharma". This is what is indicated.

इति। अयुक्तवचनमात्रेणैव परिज्ञातो मारणीय इति ॥४॥

प्रश्नमाह कस्त्वमिति द्वाभ्याम्। अज्ञाननिश्चयभेदात्। अधिक्षेपार्थो वा द्वितीयः ।

SRI SUBODHINI: The “golden chariot”, on which the king was seated showed his “royal” status. Due to this, the king was aware of his own status. He had also a mind, which will not act “abruptly”, in a haste! “Clouds” shower “rains” on those, who have been subjected to intense heat! The word “mighty” (Gambheera) is used to denote, that the enemies of the king got drowned through the “mighty roar” of the king’s voice!. All this also indicates the role of King Parikshit, for protecting the virtuous persons, and the destruction of the wicked ones! If the opponent “were to speak inappropriate” words, then, the king would immediately destroy him, and this is indicated by the bow and arrow kept in his hands!

Through the next two verses, the king asks Kaliyuga, as to who he was? There are two parts of this “question” viz. (1) Before knowing, as to who he was and (2) after knowing, as to who he is! The second verse also indicates the “insult” hurled on Kaliyuga.

कस्त्वं मच्छरणे लोके बलाद्धंस्यबलान् बली ।

नरदेवोऽसि वेषेण नटवत् कर्मणाऽद्विजः ॥५॥

कस्त्वं कृष्णो गते दूरं सह गाण्डीवधन्वना ।

शोच्योऽस्यशोच्यान् रहसि प्रहरन् वधमर्हसि ॥६॥

VERSES 5 and 6 Meaning: “Who are you, showing yourself as a powerful person, who dares to attack forcibly and with such impunity, my weak subjects of this world, who have taken refuge in me? By your dress

and get-up, you look like a king. But it appears to me, that your "dress and get-up" is akin to an actor!! (i.e. you are "acting" and not 'real') — especially when your action is like that of a Soodra! (5)

"Who are you, who is deserving to be "pitied" (i.e. who deserves to get into sorrow and pain), especially when along with Arjuna, who wields the Gaandeev bow, our Lord Sri Krishna has gone away very far! You are beating and giving sorrow to innocent persons, and that too, in this secluded place! It appears to me, that you deserve to be killed!" (6)

श्रीसुबोधिनी: अहमेव शरणं रक्षको यस्य तादृशे लोके। बलात्। विधिव्यतिरेकेण। अबलान्। अशत्रुभूतान् दोनान्। बलीत्यनेन आपदभावः सूचितः। चिह्नैरेव परिज्ञायतामित्याशङ्क्याऽऽह। वेषेण केवलं नरदेवोऽसि। न राजा त्वम्। सामग्रयभावात्प्रसिद्धभावाच्च। नटवदिति राजामुपहासार्थं तादृशं रूपं कृत्वा धर्मभूरक्षायां कर्तव्यायां विपरीतकरणम्। तथाऽपि न भवसीत्याह। कर्मणा अद्विजः शूद्रः। न हि द्विजा गां पदा ताडयन्ति। अद्विजः इत्येनन द्वितीयजन्मनि जाते कर्तव्याकर्तव्यविवेको भवेत्। तद्भावात्पदाऽपि ताडयतीत्यर्थः। तथापि ताडनपरं निर्भर्त्सयति। कस्त्वमित्यधिकक्षेपे। अहमेतादृश एवेति चेत्? कथं कृष्णे अर्जुने च विद्यमाने न प्रकटः। अतो धर्मकर्त्तरि कारयितरि च प्रचलिते त्वं कः। कुत्सित एव। तद्गमनानन्तरमयमहमित्यागत श्वोरो भवति। ताभ्यां राज्येऽनिरूपणात्। बलाच्चेद्राजा भवितुमिच्छसि तदा शोच्योऽसि सापराधोऽसि। किञ्च। अशोच्यान्। अनपराधान्। एकान्ते प्रहरन् सुतरां सापराधोऽसि। अतो वधमर्हसि। नाऽन्यं दण्डमिति भावः ॥५॥६॥

एवं मारयितुं विचारयन्नुत्तराकथनात्सन्दिग्धस्तयोः सापराधत्वमाशङ्क्य सान्त्वनार्थं पृच्छति—

SRI SUBODHINI: "Who are you acting in this offending way, forcibly, in this world, which is being protected by me? You are now mercilessly beating those innocent persons, who can never be inimical to anyone!

As you are a strong person, it is also certain, that these persons, who are weak, cannot harm you! If you ask me the question as to who you are? I can very well see the signs and symbols of your status — that you look like a “king”. but I am very sure, that in reality, you are not a king! Especially, when you do not have all the necessary “materials” for being a king, nor you are well known in this world as a king! You look like an “actor” (Nata). It appears, that you have worn this dress as a king only, with a view to ridicule other kings! If you were a “real king”, you would have given protection to “mother earth” and to “Dharma”! You are now seen as beating and giving them pain and sorrow! Thus, even, from the point of your conduct, you do not appear to be a king! — as your “actions” resemble the actions of the “Soodras”! A “twice-born” (Dwijja) will never kick a cow with his leg! A “twice-born” is fully aware of what is to be done as duty, and what actions should be avoided as “non-righteous” actions! You lack this “discrimination” (Viveka) and due to this only, you are kicking the cow with your leg!

Hurling an insult on Kaliyuga, King Parikshit asks him “who are you”? The word “you” is used in an “insulting” way! If Kaliyuga were to retort “don’t you know me? I am so and so and of this status!” For this, King Parikshit says, “When our Lord Sri Krishna and Arjuna were in this world, why did you not come before them? Why have you come after the protector and originator of “Dharma” have gone away? From this, I am certain, that you are a wicked bad person! “If Kaliyuga were to reply that, “I have come here only on their going away!” For this, King Parikshit would say, “Yes indeed! You have entered through the back door! (later) — and

you are a thief! — especially when Lord Sri Krishna had not given you any “space” for you in his kingdom! If you still want to become a “king”, forcibly, then you deserve to attain sorrow only (i.e. to become pitiable). In fact, you are an “offender”. What can be more offending than these actions, which you are seen as doing? — that you are beating and bringing pain to innocent beings in a secluded place! Hence, you are an “offender” and deserve to be killed. There is no other punishment which you deserve now!”

Thus, having got determined to kill Kaliyuga in this way, on seeing both the mother earth and “Dharma” being “silent”, King Parikshit, with a doubtful mind as to whether, they were also “offenders” in any way, with a view to give “comfort” to them, asks them the following question.

त्वं वा मृणालधवलः पादैर्न्यूनः पदा चरन् ।

वृषरूपेण किं कश्चिद्देवो नः परिखेदयन् ॥७॥

VERSE 7 Meaning: “You have a white hue, like the white lotus flower! Are you a celestial deity having taken the form of a bull? You are seen walking with one leg only — having lost all the other three legs! You are indeed, in this way, giving me intense unhappiness and pain!”

श्रीसुबोधिनी: त्वं वा मृणालधवल इति। प्राकृतवृषभस्य कान्तियुक्तशुभ्रता दुर्लभा। एकपदा च गमनम्। अत इदं प्राकृतपशोरसम्भावितमिति कश्चित् देव एव किं भवान्? न हि पशुरूपा देवा एतादृशा भवन्ति। तर्हि वृषरूपेण नः अस्मान् खेदयन् किं देवः? पूर्वमपि श्रूयते शिविप्रभृतिष्वग्रयदयो रूपान्तरेण गता इति। कथमयं राजाऽस्मान् ज्ञास्यतीति ॥७॥

पदा भूस्पर्शान्नाऽयं देव इति निश्चित्याऽऽह—

SRI SUBODHINI: “You are of the white colour like a white lotus flower!” Such a “white” and brilliant “white” colour, in this nature, is very rare indeed! Moreover, this “bull” was able to walk with “one foot” only! Hence, thinking that this “bull” was not an “ordinary” one, King Parikshit is asking, “Are you a celestial being in disguise? Usually a celestial being cannot be in this “bull” form, with a view to give us pain and unhappiness? We have heard the celestial deities such as “fire” (Agni) and others having gone to kings such as Sibi and others!

Now, “Dharma” in the form of this “bull” got thinking, that, perhaps, the king might recognize its true nature?!

King Parikshit saw, that the one leg of this bull was “touching” the ground. Hence, he concluded that, this bull was not a celestial deity. He spoke — as per the following verses.

न जातु कौरवेन्द्राणां दोर्दण्डपरिरम्भते ।

भूतलेऽनुपतन्त्यस्मिन् विना ते प्राणिनां शुचः ॥८॥

मा सौरभेयाऽनुशुचो व्येतु ते वृषलाद्भयम् ।

मा रोदीरम्ब भद्रं ते खलानां मयि शास्तरि ॥९॥

VERSES 8 and 9 Meaning: “No one, on this earth, which is protected through the law promulgated and prescribed by the kings of the Kuru race and which is safeguarded through the strength of their arms, is seen as shedding their tears except you! (8).

“Oh bull! There is no one apart from you, who is shedding a tear on this earth! Neither have I seen or heard this! This earth is ruled through the power of

the Kuru kings i.e. our rulership is prevailing over this entire earth! This earth can never attain sorrow, as she has been ruled and enjoyed by great and noble kings!"

श्रीसुबोधिनी: न जात्विति। त्वद्यतिरेकेणाऽस्मद्राज्ये श्रुतो दृष्टो वा न कस्यचिच्छोकाश्रूणि भूमौ पतन्ति। तत्राप्यस्मिन् कौरवेन्द्राणां कुरूवंशराज्ञां दोर्दण्डपरिरम्भिते आलिङ्गिते भूतले। न हि महाराजोपभुज्यमाना भूः क्लिष्टा भवति। तव तु स्वरूपं न ज्ञायत इति भावः। खेदो वाऽनेन विवृतः। ननु राज्ञामेवं कथनमनुचितमित्याशङ्क्याऽऽह। हे सौरभेय सुरभ्याः पुत्र। अनेनाऽस्य मध्यमभावो निरूपितो नाऽयं देवो न प्राकृत इति। किन्तु कामधेनुपुत्रो वृषभोत्तम इति। अतस्त्वं मा शुचः। ते वृषलाद्भयमपगच्छतु। वृषलं मारयिष्यामीति भावः। एवं वृषभसान्त्वनमुक्त्वा सुरभिसान्त्वनमाह—**मा रोदीरिति।** हे अम्ब! सर्वदा त्वद्गुग्धपानान्मातृत्वम्। स्नेहेन वा। ते भद्रम्। मदागमनं तव कल्याणमित्यर्थः। अत एव मा रोदीः। तर्ह्येतावत्कालं कथं न ज्ञातम्? तत्राऽऽह—**मयीति।** शास्तरि सति। यदाऽहमस्य शासनं करिष्यामि तदा तव भद्रम्। निमित्ताभावात्पूर्वं न जातमिति भावः ॥८॥९॥

नन्वमस्मन्निमित्तं त्वया किमर्थं मारणीयः? तत्राऽऽह—

SRI SUBODHINI: King Parikshit now says, "Oh son of mother Kaamadhenu"! — through this, the status of the "bull" of being neither a celestial deity nor an ordinary one, is sustained! But, being the son of Kaamadhenu, "You are the "best" among the bulls, and you should not worry on account of anything! The "fear" caused by this "Soodra" is totally ended! I will kill this "Soodra" king(?)."

In this way, after comforting the "bull", King Parikshit is now addressing mother earth and says, "You too should not weep now! Oh mother! All of us consume your milk, and you are our mother due to this love! You will always have auspicious welfare! Take it for granted, that on my coming, your auspicious welfare is fully

assured! Hence, please do not weep anymore!" If mother earth were to say as to "why did you not know, until now, my pain and sorrow? King Parikshit says, that "This is the time of my rulership. Now, I shall see to, it that my "orders" are imposed on this Kaliyuga! I will give him the due punishment and through this, you will attain your auspicious welfare! I could not understand your pain and sorrow, before, as there was no cause or opportunity to learn about this!"

"Why did you have to punish this "Soodra", using us as the "cause" for the same? This is being dealt with through the following verse.

यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।

तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः ॥१०॥

VERSE 10 Meaning: "Oh saintly one! In that state, where all the subjects are given sorrow and pain by wicked and bad persons, the king of such a state loses his fame, longevity, opulence, auspicious welfare and progress!"

श्रीसुबोधिनी: यस्येति। स्वार्थमेवाऽयं मारणीयोऽस्मदपकारित्वादिति तस्याऽपकारमाह। हे साध्वि। यस्य राष्ट्रेऽसाधुभिः प्रजास्त्रस्यन्ते तस्य चत्वारि नश्यन्ति। नाशाननुसन्धाने हेतुमाह—मत्तस्येति। चत्वारि गणयति—कीर्तिरिति। भगो भाग्यम्। गतिः परलोको ज्ञानं वा ॥१०॥

किश्च। न केवलमेतदरक्षणे दोष इत्येतद्रक्षणम्। तथा सति काम्यता स्यात्। किन्त्वेतद्रक्षणं विहितमपीति नित्यता। तस्मान्नियतविधिबोधितत्वादेव करिष्यामीत्याह—

SRI SUBODHINI: "I am punishing him as a matter of duty! — as he has offended us, through his wicked ways and actions!" The king is speaking about his "offences". "Oh saintly mother! Wherever, good persons

are given pain and sorrow by wicked and bad persons, there, the four "materials and virtues" of the king of such a territory, gets lost or destroyed. The main reason for this "loss and destruction" is the lack of performance of his own allotted and enjoined duties by the king — by being lazy and not alert. Due to this foolish state of his being, all the four qualities or virtues viz. longevity, fame, opulence (luck) and his progress (welfare) pertaining to his sojourn into the other world" — all of these get destroyed.

"What more can I say? If I do not protect both "Dharma" and "mother earth", I will definitely incur a "sin". Hence, I should protect them. But This sort of "thinking" is a "desire"! Even then, I have a duty to protect my "subjects", as my own "daily obligation" (Nithya). Hence, I will afford protection to these only on the basis of established rules". Having got determined, in this way, King Parikshit began to speak to both of them.

एष राज्ञः परो धर्मो ह्यार्त्तानामार्त्तिनिग्रहः ।

अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥११॥

VERSE 11 Meaning: "It is the highest duty of a king to ward off the sorrow and distress of his subjects! This Kaliyuga is very bad and cruel indeed! Each and every being will nurture deep animosity and hatred to each other! Hence, I will kill this Kaliyuga (which is the cause for all this pain and sorrow)!"

श्रीसुबोधिनीः एष राज्ञ इति। एष इत्यङ्गुल्या निर्दिशति। एतादृशानां रक्षणं राज्ञः परो धर्मः। प्रजारक्षापेक्षयाऽयमेव परो धर्मो यदार्त्तानामार्त्तिनिग्रहः। आर्तेभ्यो दानाद्यपेक्षयाऽप्यार्त्तिनिग्रहः परो धर्मः। ततः किम्? अत आह—अत एनमिति। स्वधर्मपरिपालनार्थमेवैनं वधिष्यामि। ननु साक्षाद्बधे अधर्मः। रक्षायां परम्परया धर्मः। तत्कथं हनिष्यसीत्यत आह—भूतद्रुहमिति। सर्वेभ्यो भूतेभ्यो

द्रुह्यतीत्येतद्वधे भूतानां जीवनं भवति। एतद्वधे बहूनां मरणम्। अतो लाघवादेकस्यैव मरणं वरम्। ननु साक्षान्निषेधविधिविषयोऽयम्। अन्ये तु न स्वकर्तृकहिंसाविषयाः। अतो बहुत्वमप्रयोजकमित्याशङ्क्याऽऽह—असत्तममिति। न ह्यस्य वधेऽधर्मोऽस्ति। दुष्टनिग्रहादेर्विहितत्वात्। अत एतद्वधे त्रयं सिद्ध्यति। दुष्टनिग्रहविधिपरिपालनं भूतद्रोहनिषेधविधिपरिपालनमार्त्तानामार्त्तिनिग्रह-विधिपरिपालनं चेति ॥११॥

सुरभिसान्त्वनविधिप्रस्तावेन तद्वधमुक्त्वा सौरभेयार्थमपि तद्वधो भवत्विति तं पुनः पृच्छति—

SRI SUBODHINI: The word “Yesha” (as these beings) indicates, as though the king was pointing out with his “finger” to the suffering beings, and he got determined, that it was his highest duty to protect his beings! In other words, the pain and sufferings of his subjects should be removed. Those, who are suffering should become bereft of their sorrow, instead of being given some charity of wealth (i.e. their sorrow itself and its cause, have to be mitigated)!

“Let me fulfill my duty of removing the suffering of my subjects and for this sake, I will kill this Kaliyuga”. To the question, as to whether this “killing” may become an act of “unrighteousness” (Adharma)? This is answered by telling, that such a “killing” for the sake of protecting “Dharma” has been considered, in our tradition, as an act of “righteousness” only!

“How will I kill him?” On this, it is said, that killing of such cruel persons, who nurture feelings of animosity and hatred to each and every “being”, is an act of “giving life itself” to everyone! If I do not kill this Kaliyuga, then, he will in turn destroy everyone else. Hence, it is wise to kill this “ONE” to save the “MANY”!

It is indeed an act of wanton "violence" (Himsa) when someone is hurt or killed for the sake of fulfilling the selfish interests of the "killer". But killing a person, who is giving pain and suffering to the "many", is not considered as "violent" (Himsa) at all! Due to this only, King Parikshit is saying here, that "this Kaliyuga is the worst"! There is nothing "unrighteous" in killing this Kaliyuga! Controlling such bad and wicked persons will, in fact, constitute an act of obedience to the injunctions of the Vedas! Three goals will be attained by killing this Kaliyuga! (1) By "controlling" the persons who are wicked, I will obediently follow the Vedic rules. (2) Protecting my subjects from hatred and animosity of these wicked persons, I will ensure removal of pain and sorrow from them - thus ensuring the welfare as enjoined in the Vedas and (3) the protection and progress of the Vedic Dharma, through both of the above actions.

After assuaging the feeling of the cow (mother earth) by telling about the killing of Kaliyuga, King Parikshit is now asking the "bull" (Dharma) also, regarding such killing of Kaliyuga - as per the next verse.

कोऽवृश्चत्तव पादांस्त्रीन् सौरभेय चतुष्पद ।

मा भूवंस्त्वादृशा राष्ट्रे राज्ञां कृष्णानुवर्तिनाम् ॥१२॥

VERSE 12 Meaning: "Oh! son of Kaamadhenu, with four legs! Who has destroyed or made you lose your other three legs? None should suffer like you, in this land ruled by the kings, who follow and are devoted to our Lord Sri Krishna!"

श्रीसुबोधिनीः कोऽवृश्चदिति। तव त्रीन् पादान् कोऽवृश्चदच्छिनत्।
यथापराधं दण्डः कर्तव्यः। सुरभ्यास्ताडनमात्रमनेन कृतम्।
तन्निवारणपूर्वकताडनेनाऽपि प्रतीकारो भवति। पादत्रयच्छेदे त्वस्याऽपि पादद्वयं

हस्तश्च च्छेत्तव्यः। ततः कथयेत्यर्थः। चतुष्पदेति। सम्बोधनादवश्यं पूर्वं पादचतुष्टयं स्थितमिति ज्ञापितम्। ननु तस्याऽपि पादच्छेदेन मम कः पुरुषार्थः स्यात्? तत्राऽऽह—मा भूवन्निति। यथा भवाञ्जातस्तथाऽन्येऽप्यस्मिन् जीवति मा भूवन्नित्येतन्निग्रहः कर्त्तव्यः। ननु त्रिविधा (?) राज्ये भवन्ति। कोऽयमाग्रहः सर्वथाऽयं मारणीय इति? तत्राऽऽह—राज्ञां कृष्णानुवर्त्तिनामिति। अन्येषां राज्ये भवन्तु नाम। भगवत्सेवकानां राज्ये न युक्ताः। यतोऽयमत्रत्यैः सर्वैरेव भगवान् सेव्यः। इन्द्रियविकलास्तु सेवितुं नाऽर्हन्ति। अतस्तादृशा न युक्ताः ॥१२॥

अतः सर्वथा त्वया वक्तव्यमित्याह—

SRI SUBODHINI: “Who has cut away your three other legs?” Punishment is given only as per the nature of the offence committed. The “cow” is being kicked only through the leg of Kaliyuga! This “offence” of Kaliyuga can be punished by beating Kaliyuga in turn! But your three legs have been cut away by this Kaliyuga. Hence, the two legs and hand of this Kaliyuga should also be cut away by way of punishment.”

Through the “addressal” of the king, we could realize, that this “bull” had 4 legs before this episode. What will be the benefit, which would accrue to this earth, if the legs and hands of Kaliyuga are also cut away? On this, it is said, that Kaliyuga will be prevented from doing any more of his wicked actions on all others, who are living in this Universe! Hence, it is necessary to “control” Kaliyuga! Three types of persons live in any place viz. (1) happy persons, (2) sorrowing persons and (3) ordinary (both happy and unhappy) persons. Even though, why am I feeling, that his Kaliyuga should be killed for all time to come? On this, King Parikshit gives the answer by telling, that those kings, who follow the orders of our Lord Sri Krishna cannot allow such

wicked persons to live in their kingdoms! Of course these sort of wicked persons may continue to live in such other kingdoms, whose rulers do not follow our Lord Sri Krishna (i.e. devoted to Him).

King Parikshit says further, "Our Lord Sri Krishna is worthy of being adorned by everyone in my kingdom. If I allow Kaliyuga to propagate its "views and values, then, my subjects, being disturbed through such influence, would become "undeserving" of doing worship and service to our Lord. Hence, wicked persons like Kaliyuga cannot be allowed to remain at all!"

"Hence, please tell me clearly, as to who has been responsible for cutting away your legs?" - as per the next verse.

आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।

आत्मवैरूप्यकर्तारं पार्थानां कीर्त्तिदूषणम् ॥१३॥

VERSE 13 Meaning: "Oh innocent, blemish free and saintly bull! Let there be auspicious welfare for you! Please let me know, now, as to who has deformed your body? Who is he, who has in this way, besmirched the fame of the Pandavaas?"

श्रीसुबोधिनी: आख्याहीति। वृषत्वात्तत्त्व नाऽनौचित्यम्। ननु मामस्मदीयान् वा कथिते मारयिष्यतीति शङ्का न विधेयेत्याह—भद्रं व इति। युष्माकं भद्रमेव। नन्वस्मिन् जीवति कथं भद्रम्? तत्राऽऽह—साधूनामिति। एतस्य शिक्षार्थं दण्डकरणपक्षेऽपि धर्ममार्गवर्तिनामपराधरहितानां देहवैरूप्य-करणमनुचितम्। तथापि मारणे को हेतुः। तत्राऽऽह—पार्थानामिति। पाण्डवानामेवाऽयमधिकारी सर्वान् दण्डयतीति लोकापवादजननात्पूर्वसिद्धां निष्कङ्ककीर्त्तिं दूषयति। अतोऽभवतामप्येतदाख्याने कीर्त्तिस्थापनधर्मो भवति ॥१३॥

मत्प्रतिज्ञां च सिद्धां भवतीत्याह—

SRI SUBODHINI: “Please tell me the truth! Just because you are in the form of a “bull”, none can say, that your words are “inappropriate”. Please also do not have the fear or doubt that on your telling the “truth”, the offenders will seek revenge on you or on your family members — as you will always enjoy auspicious welfare! You may doubt, as to how, you will attain auspicious welfare, when this “Soodra” Kaliyuga is still alive? On this it is said, that, “This Kaliyuga is besmirching the “blemish free” fame of the Pandavaas! Hence, the “truth”, which you are about to tell me, now, will be treated as “righteous”, as this would lead to the reestablishment of fame and glory of the Pandavaas!”

Moreover, “my promise and assurance also will get fulfilled” — so says King Parikshit, through the next verse.

जनेऽनागस्यघं युञ्जन् सर्वतोऽस्य च मद्भयम् ।

अनागस्स्वह भूतेषु य आगस्कृन्निरङ्कुशः ।

आहर्त्ताऽस्मि भुजं साक्षादमर्त्यस्याऽपि साङ्गदम् ॥१४॥

VERSE 14 Meaning: “He, who offends, those, who are innocent, gets “fear” from me from all sides! Those persons, who inflict pain and sorrow on such good and innocent persons, may be even Lord Indra himself! I am deeply committed to cut away the hands of such wicked persons!”

श्रीसुबोधिनी: जन इति। अनागसि जनेऽपराधं युञ्जन् सर्वतो मतो भयं प्राप्नोति देहधनैहिकामुष्मिकप्रकारैर्मत्कृतं भयं प्राप्नोति। अस्य च सम्बन्धी पुत्रादिर्भयं प्राप्नोति। प्राप्नोतीत्यध्याहाराकरणे योऽनागसि जने अघं युञ्जन् भवति तस्य मत्तः सवतो भयं भवतीति भवतिद्वयमध्याहर्तव्यम्। वस्तुतस्त्वद्भयमात्रं

पूर्ववदग्रिमश्लोकेनोक्तार्थत्वात्। आख्याते किं करिष्यतीत्याकाङ्क्षायामाह—
अनागस्स्विति। ननु सोऽप्यधिकारी कथं त्वया मारणीयः? तत्राऽऽह—**निरङ्कुश**
इति। नियामकरहितः। अत एवोत्पथगामी। कथं शक्य
 इत्यपेक्षायामाह—**आहर्त्ताऽस्मीति।** अमर्त्यस्येन्द्रस्याऽपि बाहुमुत्पाटयामीत्यर्थः।
साक्षादिति। स्वयमेव गत्वा न त्वभिचारद्वारा। **साङ्गदमिति।** अङ्गदाद्याभरणैः
 सहितं सर्वैः पूजितमपि ॥१४॥

ननु भवानत्र न नियुक्तः। अतो नियोगानुसारेण पालनं कर्तव्यम्। वयं
 तु यतः कुतश्चित्त्वद्राष्ट्रे समागताः। न त्वदीया इत्याशङ्क्याऽऽह—

SRI SUBODHINI: “He, who offends those, who are innocent, will attain fear from me from every side”! He gets fear from me, for the loss of his body, wealth, this world and also his benefits of the other world! Even his children and others will get fear of me.”

If the “bull” were to say, as to what King Parikshit will do, if he were to tell about the one, who had cut away his legs? On this, it is said, that Kaliyuga is also an “authority” appointed by our Lord. But, at present, he has become “uncontrolled”. No one can impose any “rule or regulation” (order) on him now. Due to this, he is going on the wrong (opposite) path. How can this control be achieved? King Parikshit says, “I will cut away his hands. If necessary, I will cut away even the hands of immortal Indra! I will not achieve this feat just by sitting here, and through the chanting of any sacred Manthraas! I will go personally to “heaven”, and meet Indra, face to face and cut away, his hands, ornamented with armlets, if he also become uncontrolled and indulges in acts of hatred, on an innocent being! What is there, then, to speak of the fate of all others?

“Oh king! You are not appointed for the sake of solving all our problems! You are supposed to protect

your subjects, as per the rules of conduct prescribed for you only! We have just come to your kingdom by roaming around, all places, and we are not your “subjects” at all”! — If the “bull and cow” were to say like this, King Parikshit replies as under.

राज्ञो हि परमो धर्मः स्वधर्मस्याऽनुपालनम् ।

शासतोऽन्यान् यथाशास्त्रमनापद्युत्पथानिह ॥१५॥

VERSE 15 Meaning: “It is the foremost duty of a king to protect his “Dharma”. As per the rules and orders, as prescribed in the scriptures, it is a duty of a king to rule all others too! Moreover, even if there is no suffering or distress, it is his foremost duty to control and regulate those, who stray into wrong ways.”

श्रीसुबोधिनीः राज्ञो हीति। राज्ञो हि धर्मद्वयम्। सहजो धर्मः। अधिकृतश्च। सहजधर्मस्त्वार्त्तार्तिनिग्रहः। स मुख्यः। अन्यस्तु गौणः। तत्र स्वराष्ट्रादिनियमो नास्ति। भार्यामपि मारयन्निवारणीयः। परमशक्त्या तूष्णीम्भावः। राज्ञस्त्वशक्त्यभावात्स मुख्यो धर्मः स्वधर्मानुपालनमेव। अन्यान् स्वधर्मरहिताननापद्युत्पथाञ्छासतः। न तु विरक्तस्य त्यक्तशासनस्या। अतो ममाऽऽर्त्तिहरणं स्वधर्मः। अतो वक्तव्यमिति ॥१५॥

कलिनिग्रहो बहिर्मुखेन कर्तुमशक्यः। अभगवदीयेन वा। यद्यप्ययमनुभयरूपस्तथाप्यभिमानात्तथा भाति। अतोऽन्तर्मुखः कर्तव्य इत्यभिप्रायेणोत्तरं वक्तुं प्रथमं प्रोत्साहयति भगवदीयत्वज्ञानाय—

SRI SUBODHINI: The king has two kinds of “duties”. Firstly the “duty” enjoined on him, by birth, as the “king”. This is the “natural” duty of rulership for him. The second duty is attained by him, when he becomes the “king” — like guarding the boundaries of his kingdom, division of his subjects and proper levying and collection of taxes and awarding punishment etc provided as per the scriptures. But, protecting the

suffering innocent persons is the most important duty of a king. All other "duties" are secondary to this "duty". The "natural duty" is all-pervasive, and is not confined to his own state. If a husband is seen beating his wife, the king is supposed to ward off this misery too! But, ordinary persons do not have the strength to take appropriate action for all these! But the king is strong and powerful, and he is expected to perform his most important and natural "Dharma" (duty) at all times! Those, who are "outsiders", and not part of ones kingdom, if they are also seen following the wrong ways, they also have to brought under one's control and regulation. If a king has given up his rulership and has opted to become "detached" (Viraktha), for him, there is no such "duty" to be performed. But "it is my duty to see, that the suffering and misery of all people are mitigated. Hence, you have to tell me the name of this gruesome sinner (Aatataayi) who has maimed you!"

He, who is "externally oriented", cannot destroy Kaliyuga. He, who does not belong to our Lord (Bhagawadeeya) also cannot likewise, attain victory over Kaliyuga. King Parikshit was both "internally" oriented and was also "belonging" to our Lord (i.e. fully devoted to our Lord Sri Krishna). But, due to his "ego as a king" (which is blemish free), he appears to be "externally oriented", and not belonging to our Lord! Hence, "Dharma", with a view to make the king "internally" oriented, and also with a view to instill "Jnana" about being "belonging" to our Lord, now speaks out, giving reply, and to enthuse the king.

धर्म उवाच—

एतद्वः पाण्डवेयानां युक्तमार्त्ताभयं वचः ।

येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः ॥१६॥

VERSE 16 Meaning: “Dharma” said, “It is indeed appropriate for those born in the family of the Pandavaas to speak such protecting and courage-giving (comforting) words to the suffering and sorrowing persons! Our Lord Sri Krishna had even become a messenger for them and also performed various other tasks for the Pandavaas, as a result of the showering of His compassion on them, in recognition of their virtues and qualities!”

श्रीसुबोधिनी: एतद्व इति। एतत् परदुःखदूरीकरणं परमकृपलूनां भवतामुचितमेव। आर्त्तानामभयं यस्मात्तादृशं वचः। यद्यपीदं वचनमभिमानसूचकं भवति तथापि परदुःखनिवारणार्थमुक्तम्। न तु स्वोत्कर्षख्यापनार्थम्। कृतिस्त्वयुक्तैवेति भावः। न ह्यन्यपीडया कृतः पदार्थो धर्मो भवति। आर्त्तिनिवारणरूपं भगवदीयं धर्मं पुरस्कृत्य भगवान् वशो जातः। एतादृशा गुणा भवत्सु सहस्रशः सन्ति यैः कृत्वा परमानन्दः साक्षात्पुरुषार्थः सर्वप्रमाणार्थः। अनेन भ्रान्तत्वमप्याक्षिप्तम्। अतोऽत्यन्तं बहिर्मुखस्वधर्मनिष्ठा त्यक्तव्येति भावः ॥१६॥

इति भगवत्परत्वमुपदिश्य धर्मसूक्ष्मत्वमुपदिशति—

SRI SUBODHINI: “It is indeed very appropriate, that you have this compassion for the mitigation of the sorrow of others, and you have now expressed this attitude! Though your words of “comfort” assuaging the sorrow of the suffering persons are seemingly spoken with a small modicum of “pride”, I realize, that these “words” have been spoken, only with a view to remove the sorrow of others! Hence, you have not spoken these

“words”, with a view to express your own personal glory!”

“Our Lord Sri Krishna had come under the “loving” control of your ancestors, only due to their virtue of deep commitment in their mind to always remove the sorrow of everyone else! This “virtue” is there in you also, in a thousand-fold way, and through these “virtues” only, you have attained the “highest bliss” (Paramaananda) of our Lord, which is the highest goal and fulfillment, in ones life!”

Through the above words, “Dharma” has also hinted, that King Parikshit should recognize his own state of “disillusion” (Bhranthi) — of having an intense “outgoing” nature and attitude of considering his commitment to “Dharma” in a “prideful” manner! (i.e. not being “humble”, while being compassionate and Dharmik!).

After telling, in this way, the necessity to be truly “devoted and belonging” to our Lord Sri Krishna, “Dharma” is now giving advice and instructions on the “subtle” principles of true “Dharma” — through the following 2 verses.

न वयं क्लेशबीजानी यतः स्युः पुरुषर्षभ ।

पुरुषं तं विजानीमो वाक्यभेदविमोहिताः ॥१७॥

केचिद्विकल्पवसना आहुरात्मानमात्मना ।

दैवमन्ये परे कर्म स्वभावमपरे प्रभुम् ॥१८॥

VERSES 17 and 18 Meaning: “Oh best among all! We have not known that “Purusha” (Lord) having got “infatuated and disillusioned” through the very many ways of describing Him, and from where the seed of “sorrow” has got originated! (17)

“Here, some persons hold the view that “Vikalpa” (having “opposite” arguments for everything) is the “dress” which has enveloped (or covered) the “Aatma”, which is considered as the cause for its own joy and sorrow! Some others treat “luck” as the cause and some others treat “actions” (Karma) as the cause! Some others regard ones own “nature” (Swabhaava) as the basis for all this! Many others are also there, who regard our Lord as the root cause for all this!” (18)

श्रीसुबोधिनीः न वयमिति। अयमर्थः। एते त्रयोऽपि पादा आहत्यैकैर्नैव न नाशिताः। किन्तु सत्यादिभिः स्वस्वनिवृत्त्या। ते हि धर्मपादोपजीवकाः स्वयं निवर्तमाना धर्मस्यैकैकं पादमादाय निवर्तन्ते। द्वापरे च परो धर्मो द्विपदो जातः। प्रमाणानां द्वैराश्यात्। अतो निर्णायकप्रमाणाभावाद्ब्रुतुः केनाऽप्यकृतत्वात्कालेन भगवता वा कृतत्वात्तादृक्स्वभावधर्मकरणादुत्तरं न घटते। न हि काले वा भगवति वाऽयं किञ्चित्कर्तुं शक्तः। तस्मात्प्रमाणबोधने स्वाधिकारानुसारेण पदार्थान् बुध्वा तथा करिष्यति। न त्वकथनं स्पष्टकथनं वा युक्तमिति। हे पुरुषर्षभ। **“पुरुषत्वे च मां धीरा”** इति न्यायेन पुरुषमात्रस्यैव भगवदृष्टिर्युक्ता। त्वं तु पुरुषर्षभः। किञ्च। क्लेशबीजानीं पापानीं भगवदपराधा वा। तानीं कुतो भवन्तीति विचारः कर्तव्यः। पुरुष एव तत्र समवायिकारणमन्तःकरणं वा भूतसंस्कारपक्षे शरीरं वा। निमित्तान्यन्यानि। नियामको विचारणीयः। केन नियमिता सामग्री क्लेशबीजं जनयति। तत्राऽनिश्चये हेतुः। स हि पुरुषो भवति। अन्यस्य नियामकत्वाभावात्। ते च पुरुषाः पञ्च व्यष्टिसमष्टिपुरुषकालपुरुषोत्तमाः। तत्राऽनिश्चयः। विचारकस्याऽन्तःकरणस्य वाक्यभेदैर्मोहितत्वात्। **वयमिति** सर्वेषामेवाऽत्र विचारेऽशक्यता। एकमेव वाक्यं स्वस्वबुद्ध्यनुसारेण अनेकधा योजयन्ति। ते वाक्यभेदाः। सर्वत्र च युक्तेः सहायता। वाक्यभेदैर्निर्णीतान् पदार्थानाह। तत्र केचिन्मायावादिप्रभृतयो व्यष्टिमेव हेतुं मन्यन्ते। तदर्थं सर्वमेव विकल्पं मायेत्याच्छादयन्ति। ते विकल्पवसनाः। विकल्पे वसनं येषामिति। विविधकल्पनारूपमज्ञानं वा वसनं येषामिति। ते आत्मानमेव नियामकं मन्यन्ते। **“आत्मैव ह्यात्मनो**

बन्धुरि”ति वाक्यात्। आत्मनोऽपि हेतुत्वेन नाऽऽत्मातिरिक्तं कारणं मन्यन्ते। किन्तु आत्मनैव। अन्ये पुनः समष्टिकारणवादिनः पौराणिका ज्योतिःशास्त्र-सहकृताः पुरुषशरीरं ब्रह्माण्डं मत्वा तत्र चेष्टारूपञ्च कालचक्रं स्वीकृत्य तदवयवैर्बुधादिभिरन्तः स्थितसर्वपरिज्ञानाद्ग्रहसहितं समष्टिमेव कारणं मन्यन्ते। ततोऽपि पुरुषकारणवादिनः प्रकृत्यधिष्ठातारं पुरुषं मन्यन्ते। सहायभूतञ्च कर्म नियामकत्वेन स्वीकुर्वन्ति। अन्यथा प्रकृतिपुरुषोर्नित्यत्वात्कालस्य च नित्यत्वादपेक्षान्तराभावे सृष्टिः स्यान्न स्याद्वा। अतो नियामकस्य कर्मणोऽपेक्षा। “प्रबुद्धकर्मा दैवेन”ति वाक्याच्च। यद्यपि कालस्वभावौ वर्तते। तथापि न तयोर्नियामकत्वं सम्भवति। अन्यत्वात्साधारणात्वाच्च। तस्मात्कर्मसहितः पुरुषः क्लेशबीजहेतुः। अन्ये पुनः कालमेव हेतुत्वेन मन्यन्ते। द्वारत्वेन स्वभावम्। स हि प्रकृत्यादीन् प्रेरयति। स्वभावात्ते परिणमन्ते। स्वभावादेव प्रेरयति। सुखं दुःखमि”ति कालरूपस्य भगवतो वाक्याच्च। यद्यपि पुरुषोत्तम एव सः। तथापि सर्वरूपत्वात्तस्मिन्प्रकरणे कालरूपं ख्यापितवानिति तद्वाक्यानां तच्छेषत्वम्। “स कालो यद्वशे लोको वायोरिव घनावलिरि”ति वाक्याच्च। अन्ये तु पुरुषोत्तमं मन्यन्ते। स हि सर्वत्र प्रविष्टः सर्वं करोति। कालादिष्वपि स एव प्रविष्टः। यद्यपि कालस्य सर्वप्रभुत्वं तथापि न तस्य स्वतस्तत्। किन्तु भगवत्प्रेरणया। अन्यथा तस्य सर्वात्मत्वाभावाद्वैषम्यनैर्घृण्ये प्रसज्येयाताम्। कालात्मनोश्च विवेचनमग्रे वक्ष्यामः। नियामकत्वमेव तस्य न सर्वत्वमिति च ॥१७॥१८॥

तर्हि सर्वत्र प्रविष्टो भगवान् सर्वं कुर्वन् कथं न लक्ष्यते? तत्राऽऽह—

SRI SUBODHINI: “Dharma” is now telling the king, that “My three legs have not been cut away by one person! But the three “Yugas” (aeons) beginning from “Sathyayuga” have taken away, my three legs, one by one! As they were dependent on my “legs”, when they went away, they took away, one each of my legs too! In the “Dwaapara” Yuga, I had two legs only! Hence, in the absence of “evidence and proof”, no one did anything on this issue! - as I, (Dharma) remained with

two legs only! Whatever was done was accomplished by "Kaala" (time) or our Lord only (i.e. all these happened due to our Lord acting as "time"). Hence, you cannot regard that all "this" has happened, due to the "nature" (Swabhaava) of the persons — as this "nature" cannot affect or influence either our Lord or His factor of "time"!

No one can certainly say as to what is the correct nature of everything! (i.e. words cannot convey the actual fact). Oh, wise among everyone! It has been said in the scripture, that, "courageous persons see Me as the "Purusha" (primordial Lord). ("PURUSHATWE CHA MAAM DHEERA") and as per this dictum, our Lord (Bhagawan) is described as this "Purusha"! You are also the "best" among the "Purushas"!

"What more can I say on this? The root seed of sorrow is "sin" (Paapa) only. or you may regard this as an "offence" done against our Lord! Hence, a wise person should think about the way, this gets originated! The "Purusha" is the "common" cause for all this! But some others regard the "inner mind" as the common cause! Some others, who give importance to the "elements", regard the "body" as an "associate" cause! Some others regard the "thought process" as the cause for sorrow! Who then is the "controller" of all these "causes"? It is necessary to think about this i.e. under whose "control", all these materials and causes, originate the seeds of sorrow! In searching for this answer, there is some "uncertainty". As per the inner mind of the people, who think on this, their "words" are expressive of many divisions and differences, which infatuate and disillusion the mind of the hearers. But the real cause for all this is One "Purusha" only, as no

one else or no other "principle" can exercise the "control" which is necessary! This "Purusha" is divided into 5 parts viz. (1) The individual, (2) the whole, (3) the "Purusha", (4) time and (5) our Lord Sri Purushothama. Among these 5, there is a sense of "non-determination" as to who or what is the "common" cause! As seen earlier, the person, who contemplates to get an answer to this issue is not powerful to get the right answer! — as many "meanings" come out as per ones own intellect and thought process! These thoughts take the help of ones own "logic"!

The persons, who regard the "cause" as "Maya", treat that the "individual" is the cause for "everything". They say that all the divisions (views) are all "covered" by this power of "Maya" (illusion.) This "covering" is regarded as a "clothing or dress". They regard the "Aatma" as the controller — although "covered" through the dress of "Maya" consisting of "ignorance", caused by mental divisions and thoughts! They have based their philosophy on the scriptural dictum that the "AATMA ONLY IS THE TRUE FRIEND OF AATMA" ("AATMAIVA IVA AATMANO BHAN DHURITI"). They regard the "Aatma" as the cause and do not treat any other "cause" as valid! They further say, that everyone is established in "Aatma" only!

The followers of Puranaas regard the "whole" (Samashti) as the basis of everything! They base their stand on "astrology", and regarded this "Universe" as the "body" of "Purusha". They regard the "wheel of time" (Kaalachakra) as the "work-horse". As parts for this, they regard the planets, such as mercury (Budha) and others, as the cause for the "Jnana" of this "whole", (truth) which is inside everyone!

Some others regard "luck" (fortune — Bhaagya) as the "cause". It is said in the scriptures, that "through luck only, the wise person attains the status as the "doer" of actions!" (PRABUDHA KARMA DAIVAINA). They regard these words as the scriptural "basis" (Aadhaar). Though, they are all within the nature of "time", they do not accept that "time" is the "controller" of everything. In this way, they regard the "Purusha" along with "action", (Karma) as the cause for sorrow.

Many others thinkers regard "time" (Kaala) only as the "cause" — as "time" is the "gate" for "nature or attitude" (Swabhaava). It is "time", they say, which "inspires" nature (Prakruti) and others. "I AM OF THE FORM OF JOY AND ALSO THE FORM OF SORROW" — these are the words of our Lord in the form of "time" (Kaala). Though these words were uttered by our Lord Sri Purushothama, we should realize, that the Lord, in this context, had explained Himself as the factor of "time" and the later statements have been made by "time" only! "TIME IS THAT POWER, UNDER WHOSE CONTROL THIS WORLD IS CONTROLLED, AND RUN, LIKE THE WIND, CONTROL THE COURSE OF CLOUDS!" These words prove the truth about the factor of "time".

Other philosophers regard OUR LORD SRI PURUSHOTHAMA AS THE ROOT CAUSE FOR THIS UNIVERSE! IT IS OUR LORD SRI PURUSHOTHAMA, WHO HAS ENTERED INTO EVERYTHING, AND HE IS THE ONE, WHO DOES EVERY TASK! HE IS THE ONE, WHO HAS ENTERED INTO "TIME" AND OTHER FACTORS! THOUGH "TIME" HAS ITS LORDSHIP ESTABLISHED OVER SEVERAL THINGS,

ITS "LORDSHIP" IS NOT "IT'S OWN" ! THIS "TIME" ALWAYS ACTS AND FUNCTIONS AS PER THE WILL, DESIRE AND INSPIRATION GIVEN BY OUR LORD. "TIME" IS NOT ALL-PERVASIVE (I.E. IT CANNOT BECOME EVERYTHING). "TIME" ALSO, MANY A TIMES, EXPRESSES THE QUALITIES OF NON-COMPASSION (CRUELTY) AND CAUSING HARDSHIPS TOO!

We would describe the true nature of "time" and of "Aatma" later. TIME HAS CONTROLLERSHIP, BUT NOT ON EVERY PLACE AND EVERYTHING! (I.E. IT IS CONTROLLED BY OUR LORD).

Our Lord is present in everyone and it is He, who does everything! Why then everyone is not able to see Him? This is being answered through the following verse.

अप्रतर्क्यादनिर्वाच्यादिति केष्वपि निश्चयः ।

अत्राऽनुरूपं राजर्षे विमृश स्वमनीषया ॥१९॥

VERSE 19 meaning: "The Lord cannot be realized or known through logic or reasoning. No one can ever hope to describe His true nature either! Many philosophers have this final view and determination only! Hence, "Oh, Sage King (Parikshit)", please determine the cause of your actions, as per your intellect and authority by way of response to this situation."

श्रीसुबोधिनी: अप्रतर्क्यादिति। यद्यपि शास्त्रप्रामाण्यादापाततस्तर्क्यते सर्ववस्तुषु वस्तुस्वरूप इति। तत्त्वविदस्तु पश्यन्ति। तथापि शृङ्गग्राहिकया स्पष्टतया न प्रतर्क्यः। तर्हि ज्ञात्रैतत्कथं नोच्यते इदमित्थमिति। तत्राऽऽह—अनिर्वाच्यादिति। शकरादिमाधुर्यवत्केवलानुभवैकवेद्यं न स्पष्टतया वक्तुं शक्यम्। विशेषशब्दाभावात्सङ्केताभावाच्चाऽव्यवहार्यत्वात्। तस्माद्यद्यपि विशेषाकारेण वक्तुमशक्यमुत्प्रेक्षितं च तथापि शास्त्रानुभवाभ्यां तन्निश्चयः।

तादृशा विरला इत्याह—**केष्वपीति**। अत्र पञ्चपक्षेषु यथाधिकारं व्यवस्थात्वा
(?) तत्रापि यथाऽधिकारस्तदनुरूपेण व्यवस्थापयेत्याह—**अत्राऽनुरूपमिति**।
राजर्षे इति सम्बोधनाद्राजत्वाद्विचारकत्वमृषित्वान्मन्त्रद्रष्टृत्वम्। तेन
वेदहृदयविचारेण निर्णयं कुर्विति ज्ञापितम्। अत्र सम्मतिर्न प्रष्टव्या।
एकरूपत्वाभावेन स्वाधिकारानुसारेण कथनप्रसङ्गात्। अतः स्वमनीषयैव विचारय
॥१९॥

एवं धर्मवाक्यं श्रुत्वा वाच्यवचनवक्तृनिर्धारान् कृतवानित्याह—

SRI SUBODHINI: Though all the evidence and proof of the scriptures, the logic is advanced, that our Lord is present in every material in the form of that “material” only i.e. all materials and things are the form of our Lord only! Moreover, the noble saints, who are aware of this “truth” or principle are able to see our Lord actually. Even then, there is no incontrovertible proof or logic to clearly describe the actual divine nature of our Lord, like someone is able to catch hold of the horn of a bull!

A question may be asked now. Why is it, that those persons, who have realized the true nature of our Lord have not told about it i.e. our Lord is of this nature only? On this, it is told that **NO ONE CAN EVER DESCRIBE THE TRUE NATURE OF OUR LORD!** Like the “sweetness” of sugar can be realized only through direct experience! But, no one can hope to describe the true nature of this “sweet experience” in a clear way through words! Our Lord cannot be described through ornamented words, nor by indicators! As our Lord cannot be “used” in the day of affairs of our lives, no one can ever hope to describe His nature fully!

Though, in this way, by way of a special “form” or through an apt “example”, our Lord’s true nature

cannot be described, even then, noble saints have “determined” about our Lord’s nature, through the experience of the holy scriptures. THERE ARE ONLY VERY FEW PERSONS, (RARE) WH HAVE REGARDED OUR LORD SRI PURUSHOTHAMA AS THE “BASIS-ROOT” REASON (CAUSE) AND HAVE BEEN ABLE TO BRING OUR LORD, WITHIN THIER EXPERIENCE.

Here, we have already seen the 5 factors in connection with our analysis of the origin of the seeds of sorrow, as also the basis of individual authority and situation. Now, Dharma says to King Parikshit, “You also now do, whatever is required to be done, as per your authority! You are a king-sage (Rajarshi). Hence, you may decide on the course of your action, as per your status as a “king”, as also being a “sage” (Rishi), you may act, as per the inspiration given to you by the “Manthraas”, (sacred chanting) which you are aware of! Knowing this way, please determine, in your heart the correct course of action! There is no necessity for you to ask about my permission or approval for your action! In the absence of an “unanimity” in final decision, in any issue, it is better, that you should act as per your authority and the nature of the situation prevailing! Hence, Oh sage king! Please determine your course of action, as per your intellect!”

King Parikshit heard these words of “Dharma”, and now spoke after analyzing the views, words and nature (attitude) of “Dharma” — as per the following verse — as told by Sri Soota.

एवं धर्मे प्रवदति स सम्राट् द्विजसत्तम ।

समाहितेन मनसा विखेदः पर्यचष्ट तम् ॥२०॥

VERSE 20 Meaning: “Sri Soota said, “Oh, best among the Brahmins Sage Sounaka! On being told by “Dharma” in this way, the emperor King Parikshit, gave up his sorrow, and with a stable and orderly mind, began to speak to “Dharma” in the following way.”

श्रीसुबोधिनी: एवमिति। न हि धर्मव्यतिरेकेणाऽन्यं एव वक्तुं शक्तः। स च सम्राट् विचारकः। हे द्विजसत्तमेति सम्बोधनं सूक्ष्मेक्षिकायां संवादाथम्। तस्यैवं विचार उत्पन्नः। व्यवहारानुसारेण पृष्ठे यदयमन्यथोत्तरयति तत्र को हेतुः? अस्मत्परीक्षार्थं परोक्षेण कथनं स्वस्य वाऽव्यवहार्यत्वं प्रतारकत्वमज्ञत्वं वेति। एवं चतुःपक्षविचाराय चिन्तं प्रवृत्तम्। तत्र कुशाग्रबुद्धित्वा-द्वाच्यवाक्यज्ञानाभावेऽप्यभिप्रायस्य वक्तुश्च निर्द्धारं शीघ्रमेव कृतवान्। बुद्धिश्च न क्लिप्ता। अस्तु यथाकथञ्चित्पञ्च पक्षास्तन्निर्द्धारो वा। तथापि घातकोऽयमनेनैवाऽयं ताडितः। तथापि यत्र कथयति व्याजेन चाऽन्यत्कथयत्यतो धर्म एवाऽयम्। पूर्वव्यवस्थायाः श्रुतत्वाद्युगनिरूपणप्रस्तावे। अतः स्वप्रयोजनमवसरं च विचार्य निर्धारितत्वात्तमर्थं पर्यचष्टेति ॥२०॥

तमेवाऽऽह—

SRI SUBODHINI: The king had got determined in this way, that no one is capable of speaking like this except “Dharma” itself! The king was an emperor and a wise thinking person. Here, Sri Soota has addressed Sage Sounaka, as the “best among the Brahmins” — to emphasize the fact, that the sage was capable of understanding the purport of this dialogue through his subtle intellect.

The king now thought, that “Dharma” had given the answer like a noble and exalted Mahaatma, in a very significant way, though he had asked his question in an ordinary “worldly” way! What would be the reason for this? He now ruminated as to (1) whether he was being “tested”, through this way of “indirect” answers, (2)

whether the answer was given due to reluctance on the part of "Dharma" to get involved with the "worldly" affairs etc.. (3) whether "Dharma" wanted to "cheat" or get away by giving the "wrong" answers or (4) whether "Dharma" had given the "opposite" answer or (5) is there any other issue? In this way, King Parikshit began to think about all these issues.

As the king had a "razor sharp" intellect, he was able to determine the correct meaning very quickly, despite the absence of description, words/sentences and knowledge, which would enable even an ordinary person to understand the issues involved! He did not feel stressed in understanding this. He realized that "Kaliyuga" only had cut away the legs of the bull (Dharma) and was also seen kicking the cow (mother earth) with his legs! Though "Dharma" did not declare this openly, the king realized the actual truth, and knew that the bull was indeed "Dharma" only!

Now, King Parikshit, realizing the opportunity to carry out his own action (purpose) began to speak to "Dharma".

राजोवाच—

धर्मं ब्रवीषि धर्मज्ञ धर्मोऽसि वृषरूपधृक् ।

यदधर्मकृतः स्थानं सूचकस्याऽपि तद्भवेत् ॥२१॥

VERSE 21 Meaning: "King Parikshit told, "Oh, knower of Dharma! You are speaking about "Dharma"! Hence, you are "Dharma" only having taken the form of a bull! Those persons, who indulge in wicked (Adharmik) actions attain, without fail, punishment in full. In fact this hell is attained even by those persons,

who indicate or point out the way to do such wicked actions (Adharmik)!”

श्रीसुबोधिनी: धर्मं ब्रवीषीति। त्वं तु धर्मः। धर्मज्ञत्वात्। न ह्यन्योऽन्यस्य स्वरूपं जानाति। हेतोः स्वरूपासिद्धिमाशङ्क्य—अयं धर्मज्ञो धर्मवक्तृत्वादिति। किञ्च। **वृषरूपधृक्।** अलौकिकेषु धर्मस्यैव वृषरूपत्वम्। धर्मकथकत्वं समर्थयते—**यदधर्मकृतः स्थानमिति।** यस्त्वधर्मकृत् तस्य यत् स्थानं नरकादि सूचकस्याऽपि तत् भवेत्। अर्थादधर्मस्य। तस्मान्नरकभयाद्धर्मसूक्ष्मदृष्ट्या धर्मं वदतीति धर्मः ॥२१॥

नन्वयुक्तोऽयं विचारः। वाक्यानां स्वार्थपरित्यागात्। इदानीन्तनमीमांसकवत्। तस्माद्वाक्यार्थं पुरस्कृत्य विचारणीयमित्याकांक्षायामाह—

SRI SUBODHINI: “You are “Dharma” only! — as you are fully aware of the tenets of “Dharma”. A person, who is aware of “Dharma” only will talk about the value, greatness and virtues of “Dharma”! Now, the “bull”, which is seen, is the form taken by “Dharma” only! Even in “supernatural” references it has been said, that “Dharma” has always taken the form of a “bull” only! King Parikshit now speaks about the “result”, which persons who indulge in wicked actions attain or experience! These persons get punished in “hell”. Even those, who indicate or point out the ways to do wicked actions! Hence, the “bull” is only “Dharma”, as it spoke about “Dharma” in a subtle way, being afraid of the ills of living in “hell”!

The king spoke further, with a view to ensure that the “correct meaning” is conveyed through the words “used”. He says,

अथवा देवमायाया नूनं गतिरगोचरा ।

चेतसो वचसश्चाऽपि भूतानामिति निश्चयः ॥२२॥

VERSE 22 Meaning: “Alternately, it is that all “beings” (the entire creation of living beings) are not able to understand, through their mind and words, the cause and course of the illusory power of the “celestials” (Devamaaya).”

श्रीसुबोधिनी: अथवेति। यदुक्तमनेन न जानीम इति तत्तथैव। “मायां मदीयामुदगृह्य वदतां किं नु दर्घटमि”ति वाक्याद्युक्तीनामप्रयोजकत्वेन निर्धारस्याऽशक्यत्वात्। ननु मायां तत्प्रवृत्तिं वा प्रथमतो विचारयतु। ततोऽन्यज्ज्ञास्यतीत्याशङ्क्याऽऽह। **देवमायाया** भगवत्सहिताया भगवत्प्रेरिताया भगवच्छक्तित्वेन तुल्याया वा **गतिः** प्रवृत्तिर्न स्वानुभवगम्या न वेदवाक्यगम्या साधारणानाम्। तदाह—**भूतानामिति ॥२२॥**

एवं धर्मोऽयं पृथिवीयं कलिरयमिति त्रितयं निश्चित्य तदनुरूपं कार्यं करिष्यन् धर्माग्रेऽनुवदति—

SRI SUBODHINI: “Dharma” had told earlier that, “we do not know”, and the truth is that “Dharma” did not know in reality! It has been said by our Lord, that “He, who speaks after knowing about the working of My “Mayik” power will never treat any happenings or incidents as “harmful or unpleasant” — as per this, a person is supposed to think about our Lord’s power of “Maya” and its “actions” in the first instance. Then only he will be able to get “knowledge” about everything else!

King Parikshit is now telling, that this “Maya” power of our Lord is WITH OUR LORD, AND IT IS OUR LORD, WHO INSPIRES THIS POWER TO DO HIS ACTIONS! IT IS OUR LORD’S “POWER” (SAKTHI) AND IS CONSIDERED AS “EQUAL OR SAME” TO OUR LORD! Due to this, the course of “Maya” is very difficult to be understood by anyone. Ordinary persons cannot even understand correctly, the true

meaning of the Vedic scriptures! With a view to explain this only, it has been said, in this verse that, "THE COURSE OF "MAYA" CANNOT BE UNDERSTOOD OR KNOWN BY THE 'LIVING' BEINGS!"

In this way, after determining, that this is "Dharma"; "this is mother earth" and "this is Kaliyuga", King Parikshit now speaks to "Dharma" as to the appropriate action to be done to each one of them – as per the next verse.

तपः शौचं दया सत्यमिति पादाः कृते कृताः ।

अधर्माशैस्त्रयो भग्नाः स्मयसङ्गमदैस्तव ॥२३॥

VERSE 23 Meaning: "Penance, purity, compassion and truth are your 4 legs. Of these the three legs of penance, purity and compassion have been broken through the negative qualities of illusion (infatuation), attachment and pride respectively!" (i.e. through "Adharma" – unrighteousness).

श्रीसुबोधिनीः तपः शौचमिति। तत्तद्युगानुसारेण धर्मस्य नानारूपत्वात्तदानीन्तनपादान् गणयति। द्वादशस्कन्धेऽन्यथा निरूपणस्य प्रयोजनं तत्रैव वक्ष्यते। तपः कृच्छ्रादि। शौचं सर्वथा शुद्धता। तद्धेतुराचारः। दया परदुःखप्रहाणेच्छा। सत्यभाषणं च। एभिश्चतुर्भिर्धर्मो ज्ञायते। प्रत्येकं कृतादिषु प्रधानाः। तस्य धर्मस्य प्रतिपक्षधर्मः। तस्याऽपि चत्वारः पादाः। स च गर्दभरूपः। स चैकशफः। धर्मो द्विशफः। प्रमाणप्रवृत्ती धर्मो। अधर्मो तु न प्रमाणम्। निवृत्त्यर्थं परं ज्ञापनमनुवादेन। अन्यथा वाक्यभेदः स्यात्। भूमिः सर्वैकस्य स्थितियोग्या। उभयोर्भूमिसमानपृथुत्वात्। कालस्तूभयसमानः प्रवृत्तिनिवृत्तिभेदेनोभयस्थापकः। युगप्रवृत्तौ धर्मं निवृत्तावधर्ममिति। ततः कालवशात्तीन् धर्मपादान् दूरीकृत्य अधर्मः स्वस्य पादांस्त्रीन् स्थापयामासेत्याह—अधर्माशौरिति। अधर्मस्य पादाश्चत्वारो गर्वसङ्गमदानृतरूपाः। एतेषां दशाविशेषे धर्मप्रवेशादंशपदप्रयोगः ॥२३॥

कलेदोषं वक्तुमाह—

SRI SUBODHINI: As per the nature of the “Yugas” (aeons) “Dharma” takes its due “form and nature”! The “legs”, which “Dharma” has at each of this “time”, are being counted. In the 12th canto, this will be explained in detail. Observance of “Krichra” vows etc. is considered as penance. Attaining “purity” in a total way is called as “Soucha” (purity). For this “purity” only, rules of conduct and character have been prescribed. The desire to mitigate the sorrow of everyone else is called as compassion (Daya). Telling facts, as they are is called as “truth”. “Dharma” is supposed to have these 4 legs and the person, who practices these 4 virtues is called as ‘Dharmik’ person. In the “Sathyayuga”, Dharma, in its total and full manner, was practiced. The opposing factor of “Dharma” is “unrighteousness” (Adharma). This “Adharma” also has 4 legs! It has the form of a “donkey”. It has only one “toe” when the bull has 2 toes! i.e. (1) “evidence” (Pramaana) and (2) “action” (Pravruthi). For “Adharma” (unrighteousness) the “toe” of “evidence” (Pramaana) is absent!

Mother earth is the same for everyone to stay on it! Both “action” and “liberation from action” as also “righteousness and unrighteousness” are both present, in the same way, throughout this earth! The factor of “time” (Kaala) establishes and progresses the “difference” of both of these, in the same way on this earth (i.e. both of these are always present on this earth).

“Adharma” (unrighteousness), under the influence of “time” establishes its own “3 legs” by removing the “3 legs” of “Dharma”. The 4 legs of “Adharma” are (1) Pride, (2) attachment, (3) ego and (4) untruth.

Now, through the next verse, the “blemish” of Kaliyuga is being explained.

इदानीं धर्म पादस्ते सत्यं निर्वर्तयेद्यतः ।

तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः ॥२४॥

VERSE 24 Meaning: “Oh Dharma! At this time, only one leg of “truth” remains in you! Through this one leg only, at present, your “Aatma” is being protected. This Kaliyuga is now desirous of destroying this one leg too, through “untruth”, and establish himself in this world.”

श्रीसुबोधिनीः इदानीमिति। हे धर्म! इदानीं ते सत्यमेवैकः पादो यतो निर्वर्तयेत् स्वात्मानं नितरां वर्तयेत् प्रचारयेत्। त्वां वा। सम्बन्धित्वेनोपस्थितत्वात्। विभक्तिव्यत्यासे नाऽध्याहारदोषः। तं पादमधर्मो जिघृक्षति। सत्यहेतुमन्तःकरणं वा। नन्वधर्मो जिघृक्षति। कलेः कोऽपराधः? तत्राऽऽह—अधर्मोऽयं कलिरिति। अपरिच्छिन्नः कालः। तस्य कृतादिपदप्रयोगोऽवच्छेदेन वक्तव्यः। तत्र स्वस्य स्वावच्छेदकत्वाभावादन्वस्याऽभावाद्धर्मावच्छेदकत्वेन कृतादिपदप्रयोगः। तत्र केवलधर्मावच्छेदकं कृतम्। केवलाधर्मावच्छेदकः कलिः। भागश उभयावच्छेदकं त्रेता। समश उभयावच्छेदकं द्वापरम्। इति। कालस्य द्वितीयराशिपरिच्छेदार्थमागमने धर्माशमप्यतिक्रम्याऽऽगमनादधर्माशप्रवेशः। “ये वै चत्वारः स्तोमाः कृतं तत्। अथ ये पञ्च कलिः स” इति श्रुतौ स्तोमचतुष्टयात्मकस्य ज्योतिष्टोमादेः कृतत्वनिरूपणाद्धर्मावच्छेदकत्वं कृतस्या। अथ तदतिरिक्तो यः कालः पञ्चात्मकः स कलिः। एतदभावचतुष्टयरूपत्वमतिरिक्तञ्च। अतः पञ्चत्वं “समानस्याऽहः पञ्च पुण्यानि नक्षत्राणि” त्यत्र प्रसङ्गान्निर्द्धारितम्। अतो यथाऽऽकाशस्य परिच्छेदको घटादिः। तस्य घटाकाशस्य प्रदर्शने घट एव प्रदर्श्यते मध्यभागेन तथाऽयं कलिरित्यर्थः। पूर्वं कृतेन सह समता हीनता च स्थिता। अधुनोत्कृष्टता। पादत्रयप्रवेशात्। तत्रापि सुतरामनृतेनैधितः पुष्टः स्वशत्रुं धर्मपादं जिघृक्षति। शत्रुशेषस्याऽरक्षणीयत्वात्। अत एव वेदे उभयोरेव नाम। त्रेता कृतशेषः द्वापरं कलिशेषः ॥२४॥

एवं धर्मस्य स्वरूपमुक्त्वा भूमिस्वरूपज्ञानमाविष्करोति—

SRI SUBODHINI: “At this time, you have only one “leg” of “truth”, through which you are managing to live with your divine nature at all times! In other words, you come near to the persons who practice “truth” (or who are “truthful”). Hence, it is “truth”, which is protecting you now!

“Adharma” (unrighteousness) is very eager to “cut away” this “leg” of truth also. In other words, it wants to change the “inner mind” of truth (as untruth). What is the “sin” or blemish of Kaliyuga in this? (i.e. “Adharma” trying to take away the leg of “truth”). On this, it is answered, that “THIS KALIYUGA ITSELF IS ADHARMA”. The factor of “time” is limitless and the “aeons” (Yugas) of Sathyayuga, Tretayuga and Dwaaparayuga occur within this “time”. Now, Kaliyuga has come as part of “time”. This “time” is divided into these “Yugas”, through the factors of “Dharma” and “Adharma”. The “division” made by “Dharma” is called as “Sathyayuga” (i.e. predominantly “Dharma”); and likewise, the “division” made by “Adharma” is called as “Kaliyuga”. “Tretayuga” is the “aeon”, when there is a larger portion of “Dharma” and a very small portion of “Adharma” in it! Where both “Dharma” and “Adharma” are equally present, then this “time” is called as “Dwaaparayuga”. In this way, the factor of “time” is divided by both “Dharma and Adharma”.

Our Sri Mahaprabhuji has explained, through Vedic references, this concept of “time” in a detailed manner. We can summarize the same, so that we can realize the true meaning of “time”. It has been said in the Vedas that, “That which consists of the 4 sacrifices, belongs

to Sathyayuga and the one, which has 5 sacrifices will be “absent” and whatever is left over is the 5th one, which prevails in Kaliyuga!”

The Vedas, have also declared that there are 5 types of “time” viz. (1) Dawn, (2) morning, (3) the middle time (Maadhyahna), (4) the afternoon and (5) evening. Respectively the celestial deities presiding over these “times” are called as (1) Savita, (2) Mitra, (3) Brihaspati, (4) Bhaga and (5) Varuna. All of these are told to be “auspicious” (Punyaroopta) in the Vedas.

“Adharma” (unrighteousness) is of the form of “Kaliyuga”. During Sathyayuga, “Dharma” had all the four legs. During “Dwaparayuga”, “Dharma” had two legs of “Dharma” and two legs of “Adharma”. but now “Dharma” has the three legs of “Adharma”, due to which, Kaliyuga has become very dominant. Kaliyuga gets progressed through “untruth” and is now seen, as eager to cut away, even the remaining 4th leg of “Dharma” as it considers “Dharma” as its enemy! Due to this, Vedas declare about 2 “Yugas” only viz. Sathyayuga and Kaliyuga. The balance of Sathyayuga is called as “Tretayuga” and the balance of Kaliyuga is called as “Dwaaparayuga”!

In this way, after explaining the nature of “Dharma”, King Parikshit is now describing the knowledge, which he had got regarding the nature of mother earth – as per the following verse.

इयञ्च भूर्भगवता न्यासितोरुभरा सती ।

श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका ॥२५॥

VERSE 25 Meaning: “Our Lord Sri Krishna has relieved the immense burden of this mother earth.

Such is the status of this mother earth! Mother earth has been made very joyful, through the "journeys and roaming" of our Lord, using His lotus like illumined (brilliant) holy feet, in all places (i.e. through out this earth)."

श्रीसुबोधिनी: इयञ्चेति। चकारादतिरिक्तः कलिः। तस्य विशेषतोऽनिरूपणं चकारेण ज्ञापितम्। अस्या गुणत्रयं दोषत्रयञ्च। इयं हि षडंशा। पूर्वं भगवता न्यासित उत्तारित उरूः अधिको भारो यस्याः। भगवत्कृतोपकारत्वं गुणः। ततः सती भगवदेकनिष्टा। भगवतैव स्वांशैरलङ्कृता च। तदाह—**श्रीमद्भिरिति। न्यासः** स्थापनम्। सर्वतः कृतं कौतुकं यस्याम्। अनेन शृङ्गाररसत्वञ्च सूचितम् ॥२५॥

दोषानाह

SRI SUBODHINI: Apart from "Dharma" and "mother earth", Kaliyuga was also present there now ("Cha" (and) indicates this). This mother earth has 3 virtues and 3 "blemishes" (Dosham). In this way, mother earth has "6" parts! Our Lord had, in an astonishing way, relieved mother earth of its "burden", and in this way, our Lord had conferred immense blessing on this earth!

Mother earth is always fully and totally devoted to our Lord, and she is considered as "chaste" (Sati) in this way! It was our Lord only, who had "ornamented" this mother earth with His own divine "parts". It is said, that our Lord had made every part of this earth as wonderful, through His "coming", with great "brilliance" and "illumination". In this way, our Lord's feelings of "love" (Sringaara Rasa) for the blissful mother earth has been indicated!

Now, through the next verse, the "blemishes" of mother earth are being told.

शोचत्यश्रुकला साध्वी दुर्भगेवोज्झिताऽधुना ।

अब्रह्मण्या नृपव्याजाः शूद्रा भोक्ष्यन्ति मामिति ॥२६॥

VERSE 26 Meaning: "Now, our Lord has given her up (renounced her); due to which mother earth's eyes are seen shedding copious tears! She has attained ill-luck and misfortune! She is sorrowing! She is anxious, that the "Soodras" putting on the dress of kings will enjoy her in the future, especially when these kings are not devoted to the Brahmins at all!"

श्रीसुबोधिनीः शोचतीति। भगवत्परित्यागेन शोको दुर्भगात्वमब्रह्मण्यभोगेन पूर्वावस्थात्यागश्च। अश्रूणि कलयतीत्यश्रुकला। स्वकृतदोषाभावार्थमाह—साध्वीति। भाग्याभाव एव त्यागे हेतुः। तदाह—दुर्भगेति। अधुनेति त्यागनैकठयं सूचितम्। ननु राज्ञां भगवद्रूपत्वात्तद्भोगे को दोष इति तत्राऽऽह—अब्रह्मण्या इति। भगवद्धर्मवैपरीत्यमब्रह्मण्यपदेन सूचितम्। नृपत्वञ्च भाक्तम्। योगाभावात् शूद्रा इति भगवद्विरोधित्वम्। "असुर्यः शूद्र" इति श्रुतेः। ते भोक्ष्यन्तीति शोको रोदनञ्च। अनेन स्वस्य रसाविर्भावाभावान्न तेषां भोगः सेत्स्यतीति भावः सूचितः ॥२६॥

उपसंहरति—

SRI SUBODHINI: As our Lord has now given up this mother earth, she will be full of ill-luck, misfortune and will be enjoyed by those, who do not respect the Brahmins or our Lord at all. She is sorrowing. She is seen shedding tears, due to all these reasons. This "earth" has not done any "offence" on her own and due to this, in this verse, she is called as "Saadhwi" (saintly).

Due to our Lord "leaving" her only, she is now experiencing misfortune and ill-luck. The word "Adhuna" (just now) is used to indicate, that our Lord had given her up "just now" only! In other words, our Lord had gone away "just now"!

A question may arise now. After all, the “kings” are also considered as the “forms of our Lord” only, and what is the “blemish” involved if these kings enjoy this earth? On this, it is said, that these kings are against the true and noble Brahmins (Abrahmanya)! Going against the tenets of “Bhagavat Dharma” is called as “Abrahmanya” (opposing the ways of our Lord). A king is supposed to rule his subjects well. When the kings do not discharge this duty, then, they do not deserve to be called as “kings” at all! In this way, in the present situation, there is a king, who was really a “Soodra” dressed up as a “king”, and he is against our Lord and His rules. In the Vedas, it has been said, that “Demons only are the Soodras”. Mother earth is very unhappy, that these “Soodras” will henceforth enjoy her. This was the cause of her sorrow and weeping. She no longer has “relish” or “Rasa” in her, as she will be enjoyed by the “Soodras”!

King Parikshit now concludes this part of the conversation, through the following verse.

इति धर्मं महीञ्चैव सान्त्वयित्वा महारथः ।

निशातमाददे खड्गं कलयेऽधर्महेतवे ॥२७॥

VERSE 27 Meaning: “In this way, the great warrior King Parikshit gave comfort and solace to both “Dharma” and “mother earth”. He now lifted his sword against Kaliyuga, which was the cause for spreading “Adharma”!”

श्रीसुबोधिनीः इतीति। चकार उक्तसमुच्चपायार्थः। एवकारः कलिनिषेधार्थः। महारथ इति निग्रहसामर्थ्यम्। कलेर्देवतात्वात्तीक्ष्णखड्गेन शिरश्छेदनमयुक्तमित्याशङ्क्याऽऽह—अधर्महेतव इति। अधर्मकारणाय। निवृत्त्यर्थे चतुर्थी। मशकेभ्यो धूम इति वत् ॥२७॥

अदृश्यतया गमने न प्रयोजनं न वा निस्तारः। धर्मवाक्यानां श्रवणात्तदर्थपर्यालोचनया राजन्यभिमानादिः स्वकुटुम्बमस्तीति ज्ञात्वा स्वनाशभयं परित्यज्य तच्छरणं गत इत्याह—

SRI SUBODHINI: The word “great warrior” (Mahaarathi) has been used to indicate, that King Parikshit had the capacity to control and conquer Kaliyuga. Kaliyuga had a celestial form and hence, it was considered as inappropriate to cut away his head through the sharp sword! — despite the fact, that Kaliyuga was the main cause for spreading “Adharma”! Our Sri Mahaprabhuji says here, that this “sword” was used in such a way, like “smoke” is used to dispel mosquitoes! — with a view to dispel the spread of the influence of Kaliyuga!

After listening to the dialogue between “Dharma” and the king, Kaliyuga could not hide himself or run away! He could not take any further action either! In other words, there was no way he could save himself! On listening to the words of “Dharma”, and on contemplating the inner meaning of these words, on thinking about the exalted family Paandava status of King Parikshit, and on listening to the “proud” words of the king, when he said, “I will now cut away even the arms of Lord Indra” — Kaliyuga, got fear of his own destruction. He now surrendered to King Parikshit. This is being explained further.

तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् ।

तत्पादमूलं शिरसा समगाद्भयविह्वलः ॥२८॥

VERSE 28 Meaning: “On seeing the desire and will of King Parikshit for killing him, the anxious and fear ridden Kaliyuga immediately gave up his ostentatious

dressing up as a king! He became disillusioned through intense fear! He now put his head, by way of total surrender, on the feet of King Parikshit!"

श्रीसुबोधिनी: तं जिघांसुमिति। राजचिह्नं छत्रादि। लोके आज्ञापनं त्यक्त्वेत्यर्थः पादमूलमिति स्वस्य राजशेषत्वं ज्ञापितम्। शरणागतस्तव सेवक इति। भयविह्वल इति। धर्मश्चेत्प्रेरयेत्तदा मारयिष्यतीति भयम्। कापट्यं वा ज्ञास्यति। चरणपातव्याजेन राजानमपि स्पृशति। येन तस्याऽप्यग्रे दुर्बुद्धिरुपस्यते। धर्मसान्निध्यादिममर्थं ज्ञास्यतीति भयम् ॥२८॥

चरणपातानन्तरं यज्जातं तदाह—

SRI SUBODHINI: There are particular signs and symbols of kings, such as having a white umbrella and imposing ones own orders! Kaliyuga gave up all these external "signs and symbols". He fell at the feet of the Emperor Parikshit. "I have surrendered to you and I have become your servant". This is what is told here. He was full of fear, and did not know about his future. He thought, that he may be killed also, if "Dharma" were to request King Parikshit to do so! If the king were to realize the corrupt and the cunning "games" of Kaliyuga, that by falling at his feet, Kaliyuga was really trying to "touch and enter" into the king also surreptitiously — leading to the corrupting of the intellect of King Parikshit — (which indeed happened later when King Parikshit put the dead snake on the neck of the sage). Kaliyuga was afraid, as to whether, this "secret ploy" of Kaliyuga may be understood by King Parikshit, as he was with the virtuous "Dharma"! This was the cause of fear of "Kaliyuga", that his ploy and plan may be found out or discovered!

Whatever happened later, after falling on the king's "feet", is being described now.

पतितं पादयोर्वीरः कृपया दीनवत्सलः ।

शरण्यो नाऽवधीच्छ्लोक्य आह चेदं हसन्निव ॥२९॥

VERSE 29 Meaning: “The brave warrior King Parikshit was very loving and kind to both “Dharma” and “mother earth”. He was also full of such “fame”, that he was keen on saving and protecting those, who have come to surrender to him. He now saw Kaliyuga having fallen on to his feet and spoke in a smiling way!”

श्रीसुबोधिनी: पतितमिति। पादयोरिति गतिनाशः सूचितः। सोऽपि धर्मबुद्धेरुपकाराय भविष्यति। इहैव भगवत्सायुज्यात्। वीर इति स्वधर्मानुसन्धानं न प्रकृतविचारः। धर्मसान्निध्यादयादिप्रवेशोऽधर्मसान्निध्यात्तत्र जातः। तदाह—कृपयोति। इयं दया लौकिकीत्याह—दीनवत्सल इति। वत्सलातीति पशुः। दीनविषये न विचारः कृत इत्यर्थः। पूर्वजकीर्तिरक्षार्थं नाऽस्य बुद्धिर्जाता स्वधर्म एव जातेति शरण्य इत्युक्तम्। लोकापवादभयादपि। तदाह—श्लोक्य इति। इदं वक्ष्यमाणमाह च। अनिष्टं निवर्तितमिष्टञ्च प्रयच्छतीत्यर्थः। हसन्निवेति मुखप्रसादो गर्वलेशसम्बन्धो वा ॥२९॥

कलेः कम्पं दृष्ट्वा कालान्तरे मारयिष्यतीति शङ्काऽस्य वर्तत इत्यनुमाय तन्निवृत्त्यर्थमाह—

SRI SUBODHINI: Kaliyuga had fallen on his feet! Due to this, King Parikshit’s “movement” (to kill him) had got stopped! This “stopping of his course” will aid and help him in his devotion to “Dharma”, as it was fated that he will attain the liberation of “oneness” (Saayujyam) with our Lord, in this world itself!

The word “warrior” (Veera) has been used, in this verse, with a “secret” meaning! i.e. King Parikshit will follow his “Dharma” strictly, and his thinking and nature were not like an ordinary person attached to

material and worldly affairs! Due to the nearness of "Dharma", the king got tenderness and feelings of compassion in his heart! His compassion was related to this "world", (Loukik) and he is hailed here as "Deenavatsala" (very kind and loving to those, who are pitiable and suffering). Here, Kaliyuga had become like an "animal" (Pasu). Kaliyuga had become fully "surrendered".

King Parikshit now decided to observe and protect his "Dharma" only!. He did not want the world to condemn him in the future, that the king had killed a person "who had fallen at his feet"! Due to this fear also, King Parikshit had to protect Kaliyuga! He is hailed in this verse, as having "wonderful fame" (Sloka). He had such an "undying fame", that he would not allow this factor of "ill-fame" to pollute his blemish-free fame!

King Parikshit began to smile — showing, that he had expressed compassion on his face also! Alternately, he gave up his "ego", and brought cheerfulness in his mind! (In fact, the word "Idam" (all this) indicates the mitigation, in the very near future, of the dangers to Kaliyuga, and the offering of "due" places, where Kaliyuga can safely continue to live.)

Kaliyuga had a doubt as to whether the king will kill him in the future! With this lurking fear, he was seen as "trembling"! With a view to ward off his fear, King Parikshit began to speak like this.

न ते गुडाकेशयशोधराणां

बद्धाञ्जलेर्वै भयमस्ति किञ्चित् ।

न वर्तितव्यं भवता कथञ्चन

क्षेत्रे मदीये त्वमधर्मबन्धुः ॥३०॥

VERSE 30 Meaning: “Oh Kali! You are now standing before me with folded hands! We are the inheritors of the “fame” of Arjuna! Hence, you should not nurture even the slightest feelings of fear! But, you should remember this much – that you should not be seen at all, in any part of any territory, from now onwards – as you are the friend and relative of “Adharma”!”

श्रीसुबोधिनी: न ते गुडाकेशेति। गुडाका निद्रा तस्या ईशोऽर्जुनः। अनेन मायामोहाभावान्न त्वत्कृतमस्माकं भयमिति सूचितम्। यशोधराणामिति। यशोलज्जयाऽप्यधर्मं न करिष्याम इति भावः। सत्यप्रतिज्ञार्थं वा। अहं तु पौत्र एव। अन्येऽपि ये केचनाऽर्जुनस्य यशोधराकास्तेषामप्यग्रे बद्धाञ्चलेस्तव किमपि भयं नास्ति। इन्द्रादिरपि भयजननासमर्थ इत्यर्थः। परमस्मदीया आज्ञा परिपालनीयेत्याह—न वर्त्तितव्यमिति। कथञ्चना। केनाऽप्यंशेन। स्वस्य जम्बूद्वीपराज्यमल्पमिव निरूपयति—क्षेत्रमिति (?) उत्पत्तिस्थानं वा। अतो यदेव बीजं पतिष्यति तदेवोत्पत्स्यत इति त्वया न स्थातव्यम्। तत्र हेतुः—अधर्मबन्धुरिति। अधर्मे निवार्ये दण्ड्ये वाऽपकारं करिष्यतीति सूचितम्। अत एवेदानीं पाषण्डिनां निराकरणे निराकर्तुर्भयम् ॥३०॥

ननु राज्ञ एतदेव कार्यं यत् प्रजाशिक्षणं दण्डश्च। अतो लाभहेतुं मां कुतो निवारयसीत्यत आह—

SRI SUBODHINI: Arjuna's name was also “Gudaakesa” – “Gudaa” means “sleep” and Arjuna had conquered “sleep” (“the Lord of sleep”). Due to this, “we are not affected by either “Maya” or “Moha” (illusion and infatuation) and due to this, we are not afraid of the various types of bad and wicked problems/issues, which are created and known to you! (Thus spake King Parikshit to Kaliyuga.) We will not do any act of Adharma, as we are very conscious of the “fame” of our ancestors, and we do not want to get ashamed through these unrighteous actions! Moreover, we have all

taken our "oath to truth", and due to this also, we will not indulge in any unrighteous action! I am only Arjuna's grandson. Even, if you were to stand praying to other members of our ancestral family, they will always forgive you and remove your fear! Even Lord Indra is not capable of creating fear in you."

"But, you have to obey my order, and act as I direct and tell you to do! You should not, in any way, be present and show your strength in any place under my rulership. You should not show your actions of Adharma or create any problems. You have to go out of the entire island of "Jamboodweepa", over which I have established my rulership. In other words, you have to stay beyond the limits of my knowledge. Wherever you put your "seeds" of influence, there, you will grow to be more powerful. Hence, you are prohibited from staying in any place of my kingdom. The main reason for your "expulsion" is, that you are the friend and relative of "Adharma". Even after punishing "unrighteous" actions or removing them, you have the tendency to originate more wicked actions! With your presence, even those, who are involved in the task of removing atheistic and heretic practices and systems, get fear (due to your influence)!

Of course, it is the duty of the king to eradicate, and if necessary, punish his subjects! If Kaliyuga were to say, that by his presence, the king will only do and discharge his "duties" — why then, is he now interested in total "expulsion" of Kaliyuga? This possible query of Kaliyuga is answered by the king.

त्वां वर्त्तमानं नरदेवदेहेष्वनुप्रवृत्तोऽयमधर्मपूगः ।

लोभोऽनृतं चौर्यमनार्यमंहो ज्येष्ठा च माया कलहश्च दम्भः॥३१॥

VERSE 31 Meaning: “When you, Oh Kaliyuga! live in the bodies of kings, then all the wicked qualities of “Adharma” enter into them! Then, the wicked qualities of ego, desire for others’ wealth, untruth, stealing, cruelty, sinful nature, poverty, the biggest bad quality of cheating others through cunningness in words, conflicts, pride and others follow (i.e. you enter into these kings)!”

श्रीसुबोधिनी: त्वां वर्तमानमिति। यदि राजानस्त्वया त्यक्ताः स्युस्तदा तेषां लाभो भवेत्। तेषामप्यधर्मित्वे स्वरूपनाशात्किं लाभेन। स्वस्याऽपि तथात्वेनाऽनुमोदनादलाभश्च। अत एव नरदेवदेहेषु वर्तमानं त्वामनु अधर्मसमूहोऽपि प्रविष्टः। स च प्रत्यक्षोऽस्मास्वपि वर्तत इतीदमा निर्दिशति। तमधर्मपूगमेव गणयति। नव तस्य प्राणाः। लोभः परद्रव्याभिलाषः। ततस्तत्सिद्ध्यर्थमनृतं मिथ्यैव त्वयैवं कृतमिति वाच्यतापादनादि। प्रतियोगिनो बलवत्त्वे चौर्यं गुप्ततया वित्तहरणम्। दौर्बल्ये तु अनार्यं प्रत्यक्षत एव स्त्रीरत्नादिहरणम्। आर्यविरुद्धशीलत्वात्तस्याऽनार्यत्वम्। तस्याऽशक्तौ अंहः अपराधकरण- मग्निदाहादि। ततो ज्येष्ठा दारिद्र्यसम्पादनम्। चकारात्स्वस्याऽपि दारिद्र्यम्। ततो वञ्चनचातुरी माया। ततः कलहः। पुनर्विश्वासार्यं दम्भश्च। चकारात्कलहानन्तरं मारणं वा ॥३१॥

उपसंहरति—

SRI SUBODHINI: “If you had given up your “stay” in the minds of kings, then what you say is acceptable! In fact, it will be “profitable” as you say! But you have made these kings “unrighteous” (Adharmi). You have destroyed their good nature. What, then, is the use of your presence? These kings are no longer “virtuous”, and they aid and abet sinful actions.

Not only this, when you “stay” inside these kings, a retinue of your devoted followers, enter into these kings. This “Adharma” (unrighteousness) has 9 “vital airs”

(Praanaas). Desire for others' wealth and property and the way to attain this viz. untruth are your ardent followers! When money and wealth is stolen in a secret way, when the owner of such wealth is strong — this act is called as "stealing". Using violent force on weak persons and stealing others' wives — all these actions are cruel and wicked (uncultured) actions. These are called as "Anaarya" i.e. noble and good persons do not indulge in such actions! Gross violence is used in perpetrating such actions — like burning people alive etc.! Cheating others through cunningness in speech is called as "Maya". The other wicked qualities are conflicts (Kalaha) and pride, which is used to instill confidence after a "fight"! The syllable "Cha" (and) used here may indicate to actual "killing" also after a "conflict"!

This present dialogue is concluded through the following verse.

न वर्त्तितव्यं तदधर्मबन्धो धर्मेण सत्येन च वर्त्तितव्ये ।
ब्रह्मावर्ते यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितानविज्ञाः ॥३२॥

VERSE 32 Meaning: "Oh friend of Adharma! You cannot stay in that place, which is appropriate for "Dharma" and "truth" to stay! — as you are the friend of Adharma! You cannot stay in this Brahmaparvata territory, where the Lord of all sacrifices is being worshipped, through the sacrifices being performed by those, who have the special knowledge about them!"

श्रीसुबोधिनी: न वर्त्तितव्यमिति। हे अधर्मबन्धो तस्माद्धेतोर्न वर्त्तितव्यम्। अधिकरणस्य तद्विरोधित्वं प्रकटयति—धर्मेणेति। धर्मेण कायिकेन। सत्येन वाचिकेन। चकारान्मानसिकेन। कायवाङ्मनोभिर्ये धर्मकर्तारस्तेषामेव स्थानयोग्ये। तत्रापि देशविशेषं निर्दिशति—ब्रह्मावर्त्त इति। तद्धि धर्मक्षेत्रम्। तत्र यदि

निर्दुष्टो धर्म उत्पन्नस्तदाऽन्यत्राऽधर्ममपि नाशयेत्। अतो धर्मक्षेत्रे त्वया न स्थातव्यम्। न च कदाचिदपि तत्र धर्मशून्यता। देवानामपि देवयजनत्वेन निरन्तरं यज्ञसंभवात्। तदाह—यत्र यजन्ति यज्ञैरिति। तत्रापि मुख्यधर्मप्रकारेण यजन्तीत्याह—यज्ञेश्वरमिति। ‘यज्ञेन यज्ञमयजन्त देवा’ इति श्रुतिरनुसन्धेया। नन्वहमप्येकदेशे स्थास्यामीति चेत्। तत्राऽऽह—यज्ञवितानविज्ञा इति। यज्ञवितानो यज्ञविस्तार उक्थ्यादयः। तत्र विशेषज्ञः। अनने त्वयि प्रविष्टे ते तदानीमेव ज्ञास्यन्ति ततो न करिष्यन्तीति सूचितम् ॥३२॥

ननु किं यज्ञैः। ऐहिकेष्टसिद्धिस्त्वयैव कर्तव्या। परलोकस्तु विचारणीयः। तत्राऽऽह—

SRI SUBODHINI: “As you are the “co-brothers” of Adharma, you, along with your followers are not allowed to stay and reside here”. “Dharma” is practiced through the body, and “truth” is practiced through “words”. The syllable “Cha” (and) is used to the practice of “Dharma” through the mind. What is told, is that only those persons, who practice “Dharma”, through their body, words and minds deserve to “stay” and reside in this world. This “Brahmavarta” is the place of “Dharma” and this “Dharma”, can easily destroy any “Adharma”, which may raise its head elsewhere! “Hence, you cannot stay in this place of “Dharma”!” — as “Dharma” is always present and practiced here! Here, the celestials deities worship our Lord, at all times, through “sacrifices”! Our Lord’s worship is reemphasized here. Even in the Vedas, it has been made clear, that “the celestial deities worshipped our Lord through the performance of sacrifices”!

If Kaliyuga were to say, “I will stay in a very small place!” Answering this King Parikshit says, that everywhere, noble and knowledgeable persons are staying, who perform these sacrifices! They will immediately

know about your “presence”, no sooner you enter anywhere! They may be inspired and influenced by you to give up the performance of these sacrifices! Hence, you are required to give up totally this territory of Brahmaavartha!”

What is the “result” (Phalam) of doing sacrifices? If Kaliyuga were to comment that, “after all, the results of this world have to be enjoyed by you. As regards the “other world”, all of us can think about it only!” King Parikshit answers this, in the following way.

यस्मिन् हरिर्भगवानिज्यमान

इज्यात्ममूर्तिर्भजता शं तनोति ।

कामानमोधान् स्थिरजङ्गमाना-

मन्तर्बहिर्वायुरिवैष आत्मा ॥३३॥

VERSE 33 Meaning: “The celestial deities always worship the Lord of the Universe, who is the “Aatma” of every celestial deity, and who has a divine form! This Lord of the Universe is present both inside and outside of everyone like the air! Such Lord of the Universe progresses the happiness of those, who perform these sacrifices and blesses their “time” with success and fulfillment.”

श्रीसुबोधिनी: यस्मिन्निति। यस्मिन् देवयजने हरिरिज्यमान उद्देश्यो यज्ञपुरुषो विष्णुरेव साक्षाद्भगवान्। ननु देवा एवेन्द्रवाय्वादयस्तत्रेज्यन्ते। तत्राऽऽह-इज्यात्ममूर्तिरिति। इज्यानामात्मा मूर्तिश्चाऽयम्। ततः किमत आह-भजतां शं तनोतीति। भक्तिमार्गानुसार्याधिदैविकयज्ञा एते। तत्र नाऽदृष्टद्वारा फलं किन्तु प्रीता देवता फलं प्रयच्छतीति। स्वस्योद्देश्यत्वाभावाच्च। भगवतश्च तथात्वात्। अतः प्रीतिरेव द्वारम्। आध्यात्मिकेषु चाऽदृष्टद्वारा फलम्। भौतिकेषु भूतसंस्कारद्वारा। सर्वत्र वा भगवान् फलदाता। “फलमत उपपत्तेरि” ति। तदाह-भजतां शं तनोतीति। धर्मपक्षे विस्ताराभावः। अमोघाश्च न कामाः।

स्थिरजङ्गमानां च न फलसम्बन्धः। अतो यथावेदं यज्ञकरणमत्रैव फलं च। किञ्च। यज्ञैः सन्तुष्टो भगवान् ज्ञानमपि प्रयच्छति। अन्तर्बहिश्च प्रकटो भवतीत्याह—अन्तर्बहिरिति। एकस्योभयत्वं सदृष्टान्तमाह—वायुरिवेति। प्राणवायुशब्दभेदेऽपि यथा पदार्थस्यैकत्वं तथा भगवानन्तर्बहिःपदार्थत्वेन व्यवहियमाणोऽप्येक एवेत्यर्थः। ननु दृष्टान्तेनैव भगवांस्तथाऽस्तु। सर्वत्वात्। अत आह—एष आत्मेति। न प्राणमात्रत्वमस्य। किन्त्वयमात्मा। एष इति भक्तया रफुरन्तं भगवन्तं निर्दिशति ॥३३॥

एवं प्राप्तजीवाभयो विशेषं प्रार्थयितुं पुनर्नम्रभावनां कृत्वा वञ्चयितुमारभत इत्याह—

SRI SUBODHINI: All the sacrifices are done with a view to worship the Lord of the Universe — Lord Vishnu! During these sacrifices, celestial deities such as Indra, Vayoo (wind god) and others are also worshipped. A question may be asked, as to how our Lord is worshiped through this type of worship? This is answered by telling that THE SACRIFICE ITSELF IS THE ACTUAL FORM OF OUR LORD VISHNU! Our Lord blesses the performers of these sacrifices with auspicious welfare! As per the tenets of the path of Bhakthi, all these are “celestial” sacrifices. Here, the results are not conferred due to luck or through the “unseen” (fate) but through the performance of these sacrifices.

BUT, WHEN THE SACRIFICE IS DONE, WITHOUT ANY SELFISH DESIRE AND THIS IS DONE EXCLUSIVELY TO ATTAIN OUR LORD, THEN, OUR LORD, BECOMES COMPASSIONATE TO THIS DEVOTEE AND BLESSES HIM WITH HIS OWN DIVINE FORM! THUS, LOVING OUR LORD IS THE MAIN GOAL AND PURPOSE!

The sacrifices which are "mental" in nature confer their "results" through the "unseen" (fate — luck). Those sacrifices, which are "physical" (Bhoudhik) in nature confer their results no sooner the 5 elements are "purified".

BUT WE SHOULD REMEMBER, THAT IT IS OUR LORD, WHO CONFERS "RESULTS" ON EVERYONE! i.e. ALL RESULTS ARE GIVEN BY OUR LORD ONLY! Our Lord confers auspicious benefits on those, who serve and worship Him! True performance of "Dharma", does not have any selfish motive or desire! Due to this, OUR LORD'S WILL AND DESIRE CONFERS TO SUCH PERSONS IMMENSE BENEFITS! In fact, nurturing "desires" in this context, does not lead to any result or benefit! (i.e. Dharmik actions have to be done to please our Lord).

What more can be said on this? The Lord, who is satisfied with these sacrifices, even gives "Jnana" (knowledge) itself! He manifests Himself, both inside and outside! — like the "air", as it is He, who is One only, who manifests Himself in two places! Like the oneness of "vital air" and "mahavayoo" (Praana Vayoo and Mahavayoo). Our Lord, who is One only, is seen as "many" when He deals with the "worldly" actions — but, He is One only — both inside and outside! He is thus "all-pervasive" like "air"! HE HAD TAKEN ALL THE FORMS (SARVAROOPA) AND IS CAPABLE OF BECOMING EVERYTHING! That is why, it has been said, that OUR LORD IS IN THE FORM OF "AATMA", IN EVERYONE! Our Lord is not of the form of "vital air" (Praana) but HE IS THE "AATMA" OF EVERYONE! The word "YESHA" (our Lord, who

is) indicates the nature of compassion of our Lord i.e. He manifests Himself, through the love of His devotee!

In this way, Kaliyuga got his "life" back, along with removal of fear! With a view to "cheat" the king, Kaliyuga does a special prayer and shows false humility! Sri Soota speaks about this to Sage Sounaka, as per the following verse.

सूत उवाच—

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः ।

तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् ॥३४॥

VERSE 34 Meaning: "Sri Soota said, "King Parikshit had given his "order" in this way to Kaliyuga! The trembling Kaliyuga began to speak to King Parikshit, who was standing before him with his raised hand, holding the punishing instrument of the sword!"

श्रीसुबोधिनीः परीक्षितैवमिति। आदिष्ट आज्ञप्तः। जातवेपथुः। प्रतिज्ञां सत्यां करिष्यतीति इदानीं गन्तव्यं पततीति च। विलम्बस्तूष्णीम्भावो वाऽशक्य इत्याह—उद्यतासिमिति। कृतपूर्वापराधस्याऽवश्यदण्डकर्तृत्वं ज्ञापयति—दण्डपाणिमिवेति। सकृदपराधः सोढः। अतः परं मारयिष्यतीत्याह—उद्यतमिति ॥३४॥

विज्ञापनामाह—

SRI SUBODHINI: King Parikshit had "ordered" Kaliyuga to go out of the kingdom. Due to this, he began to tremble! — thinking as to whether he will be killed, if he does not go out of this kingdom! King Parikshit always carried out his words! Kaliyuga knew, that it was not appropriate to remain silent or not carry out the orders of the king! — especially when the king was standing there, with his raised sword! The king is also bound

to punish him for the “offences” committed by Kaliyuga earlier! Kaliyuga realized, that King Parikshit may tolerate his earlier offences, but to remain without following his “orders” (of expulsion) would be a second “offence”, and may be that the king will kill him for this — especially when he was standing there with his raised sword!

Kaliyuga began to pray — as per the following verses.

कलिरुवाच—

यत्र क्वचाथ वत्स्यामि सार्वभौम तवाऽऽज्ञया।

लक्षये तत्र तत्राऽपि त्वामान्तेषुशरासनम् ॥३५॥

तन्मे धर्मभृतां श्रेष्ठ स्थानं निर्देष्टुमर्हसि।

यत्रैव नियतो वत्स्य आतिष्ठंस्तेऽनुशासनम् ॥३६॥

VERSES 35 and 36 Meaning: “Kaliyuga said, “As per your “order”, wherever I go to reside, there, I am able to see you standing with your bow and arrows! You are the emperor and your “orders” are obeyed by everyone at all places! Oh King Parikshit! You are the “best” among those, who observe “Dharma” fully! Hence you are the only one, who can tell me, as to where I should stay henceforth! I will obey your orders and stay there permanently (i.e. wherever you tell me to stay!)”

श्रीसुबोधिनी: यत्रेति। हे सार्वभौम। सर्वा भूमिस्तवैव। अहमपि त्वदीयः। अतो मदधिष्ठितभूमेरेव त्वमीश्वर इति ज्ञापितम्। पूर्वस्माकं स्वातन्त्र्यं स्थितमधुना तवैवाऽऽज्ञा कर्तव्येत्याह। अथेति भिन्नप्रक्रमे। त्वदाज्ञया यत्र क्व च वत्स्यामि। मम स्थितौ नास्ति सन्देहः। परं त्वया रोषो न विधातव्यः। जीवता च क्वचित्स्थातव्यम्। जीवनं च त्वयैव दत्तम्। अतः स्पष्टतया त्वदाज्ञाव्यतिरेकेऽपि जीवनरक्षणादतैवाऽऽज्ञा। मत्कार्यदर्शनाच्च क्रोधं करिष्यसीत्याह—लक्षय इति। यत्रैव स्थास्यामि तत्रैव त्वामात्तशरासनं द्रक्ष्यामि।

अतो यत्र स्थित्वा त्वामात्तशरासनं न द्रक्ष्यामि तत्स्थानं देहीत्याह—तन्म इति। चातुर्येण प्रार्थितम्। त्वां द्रक्ष्यामि शरासनरहितम्। अतो मद्दर्शनमात्रेणैव शरासनं त्यक्तव्यमिति भावः। धर्मभृतां श्रेष्ठेति याचितदानं दत्तपरिपालनं च सूचितम्। यद्यप्यहं तत्र स्थास्यामि परं त्वया निर्देष्टव्यम्। त्वदाज्ञया चेत् स्थितिर्नियमेन स्थितिः स्यात्। त्वदाज्ञा च परिपालिता स्यात्। अत्रापि वञ्चनम्। “शास्त्रफलं प्रयोक्तरी” ति न्यायेन तत्पापं तवैव भविष्यतीति भावः। नियत इति वचनाद्धर्मार्थेष्वपि द्यूतादिषु मम वास इति ज्ञापितम् ॥३५॥३६॥

तत्तथैव कृतवानित्याह—

SRI SUBODHINI: “Oh emperor! This entire “earth” belongs to you! I also belong to you only! Hence, the earth on which I will stand also is belonging to you only. You are the Ishwara — the Lord! I was having my independent rulership earlier, and now I am under the control of your “orders”! I will, henceforth stay only in those places, where you will order me to stay! I will stay put permanently in that place, where you want me to reside! Thereafter, you should not get angry with me. As I am alive, I will have to live somewhere! This “life” also is a “gift” from you only! Hence, you have to tell me, as to where I should reside, so that, I can save and protect my life! You are bound to become angry over my “doings” and I am bound to see you, standing with your bow and arrows, wherever I will go! Hence, please tell me those places, where I will not have to see you with bow and arrows!”

Kaliyuga has “prayed” in this manner in a very clever way! i.e. “Let me see you without bow and arrows!” In other words, “You should give up your bow and arrow just on seeing me”! Kaliyuga spoke further, “you are the ‘best’ among those, who practice and

protect "Dharma". By this, Kaliyuga meant that, "You will give me, what is begged of you, and you will also protect, that which is given by you."

"Wherever you tell me, I will stay there. But please let me know clearly, as to where I should reside! I will see to it, that in these places, your "orders" are totally obeyed by me!" Here also, Kaliyuga has attempted to put the emperor into a "stupor" (forgetting) i.e. he has cheated the king! The scriptures say, that "results of good and bad nature always affect the person who gives the orders" (i.e. on whose orders the 'action' is done). As per the rule, "it is you, who will take the sin of your orders too" - this is the purport of Kaliyuga's statement. Kaliyuga was now prepared to stay in the designated places, whether it is "Dharma" or "Artha" (money) or in places where "gambling" is played or elsewhere! This is what is indicated here.

King Parikshit did as per the prayer of Kaliyuga - so says Sri Soota - as per the following verse.

सूत उवाच-

तत्तथाऽभ्यर्थितस्तस्मै स्थानानि कलये ददौ ।

द्यूतं पानं स्त्रियः सूना यत्राऽधर्मश्चतुर्विधः ॥३७॥

VERSE 37 Meaning: "Sri Soota said, "In this way, when Kaliyuga made his prayer, then, King Parikshit gave him permission to stay in 4 allotted places, where the 4 types of "Adharma" is practiced viz. gambling, consumption of alcohol, women and violence!"

श्रीसुबोधिनी: तत्तथेति। अस्याऽवश्यं स्थानं देयम्। अयं चाऽधर्मबन्धुः। द्यूतादिश्चऽधर्मः। अतः स्थानान्तरे दत्ते तदप्यधर्मस्थानं भविष्यतीति विचार्य द्यूतादिकमेव स्थानं दत्तवानिति-द्यूतमिति। द्यूतमक्षक्रीडा। अनाधानविषषं पानं मदिरायाः। स्त्रियः साधारण्यः। बहुवचनात्। सूना हिंसा। एतेषु यत्राऽधर्मौ

भवति तदस्य स्थानम्। न तु स्वभावतः शास्त्रतो वा यत्रैतानि भवन्ति तानि कलिस्थानानि भवन्ति। किञ्च। चतुर्विधोऽधर्मः। “ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः”। स्तेये द्यूतं प्रविष्टम्। अतो महापातकस्थानभूतम्। एतच्चतुष्टयं कलेः स्थानमित्यर्थः। कलिना स एव गृहीतो य एतानि करोति। यत्रेति। पदादधर्मस्योद्देश्यत्वमेव ॥३७॥

ननु मम पञ्च स्थानानि श्रुतिबोधितान्यत एकमधिकं देयमित्याकाक्षडायामाह—

SRI SUBODHINI: King Parikshit began to think and concluded that Kaliyuga has to be provided with some paces, where he can reside! — especially when he is the friend and relative of “Adharma” (unrighteousness). Gambling and such activities have been regarded as “unrighteous” even earlier! Hence, the king thought, that Kaliyuga should be given those places, where, from time immemorial, “Adharma” is well entrenched! Gambling means “wagering with dice”, drinking of alcohol, women and violence! — Wherever “Adharma” takes place in these 4 factors, Kaliyuga was told to reside there only! “Adharma” thus is caused by and is of 4 types basically viz. (1) Killing of a Brahmin, (2) drinking of alcohol, (3) stealing of wealth and (4) adultery with the wife of one’s Guru! “Stealing” is covered under “gambling”. Hence it is considered as a “great sin”! In these 4 places, Kaliyuga resides on a permanent basis! He, who does these 4 types of sins, he will be consumed by Kaliyuga!

Kaliyuga says, that the Vedas themselves had given him 5 places even from earlier time! Hence, “You have to give me one more place, where I can stay.” With this in view, it is said, in the following 2 verses.

पुनश्च याचमानाय जातरुपमदाद्विभुः ।

ततोऽनृतं मदः कामो रजो वैरञ्च पञ्चमम् ॥३८॥

अमूनि पञ्च स्थानानि ह्यधर्मप्रभवः कलिः ।

औत्तरेयेण दत्तनि न्यवसत्तन्निदेशकृत् ॥३९॥

VERSES 38 and 39 Meaning: “As Kaliyuga begged further, King Parikshit gave him a fifth place to reside viz. gold! He also gave him 5 more places to reside viz. untruth, pride, desires, anger and hatred! King Parikshit, the son of Uttara gave thus these 5 places and Kaliyuga, began to live, as per the orders of the king, in these places, where “Adharma” gets originated!”

श्रीसुबोधिनीः पुनश्चेति। एकवारं स्थानचतुष्टयं दत्तम्। पुनर्याचमानाय जातरूपं सुवर्णमदात्। स्तेये सामान्यत्वेन सुवर्णमागतम्। अधुना सुवर्णस्तेयत्वेन स्वरूपेण स्वर्णं कलिस्थानम्। नन्वयं महाननर्थः। कथं सुवर्णं तस्मै दत्तवानिति। तत्राऽऽह—**विभुरिति।** चकारात्स्वतन्त्रतयाऽर्पितानि स्थानानि याचितानि। एषां स्थानानां पुनः प्राप्तानां न स्वरूपेण स्थानत्वं किन्तु कार्यत इति तानि कार्याणि क्रमेण गणयति—तत् इति। यस्मादधर्म इत्यनुवर्ततेऽतोऽनृतरूपं द्यूतं मदरूपं पानं कामरूपाः स्त्रियो रजः क्रोधस्तद्रूपा सूना सुवर्णं वैररूपम्। चकारादुभयविधं गृहीतम्। तत् पञ्चमम्। सुवर्णेऽपि वैरं हिंसायां च वैरमिति। एतानि पञ्च स्थानानि। **अधर्मप्रभवः।** अधर्मोत्पादकः। **औत्तरेयेण।** उत्तरायाः पुत्रेण। अविवेकः सूचितः। तेषु न्यवसदित्यर्थः। **तन्निदेशकृत्।** परीक्षिदाज्ञाकर्त्ता ॥३८॥३९॥

एवं कलेः स्थानानि निर्दिश्य प्रसङ्गाद्धर्मवर्त्तिन उपदिशति—

SRI SUBODHINI: The king now gave more places to Kaliyuga to reside! In the first instance, on being asked, he had given 4 places and on “begging” further, the residing place of “gold” was also given. In other words, “gold” as such (i.e. in the form of actual “gold” is designated as the residing place of Kaliyuga.) IT IS TRUE INDEED, THAT “GOLD” IS THE BIRTH-PLACE OF GRAVE WRONGDOINGS AND SORROW!

The syllable “Cha” (and) indicates the two kinds of places given viz. (1) Places given “freely” by King Parikshit (i.e. on his own) and (2) the places, which were given after being “begged” for! In the “latter” places, Kaliyuga will reside, as the “inspirer of action” (Kaaryaroopa and not Swarooparoopa). These “actions” are reiterated here viz. (1) “Gambling”, (2) getting intoxicated through imbibing alcohol — this is a form of “pride”, (3) it is “lust” (Kaama), which inspires a person to enjoy or think about enjoying the company of women. (4) “Anger” is “Rajasik” in nature and “violence” (Himsa) comes out of this! (5) “Gold” — generates “hatred and enmity” and “violence” also gets originated through “rivalry and enmity”! (This two-fold “hatred” are indicated by the use of the syllable “Cha” (and) in the verse.)

Here, King Parikshit has been called as the “son of Uttara” — the purport for this is, that the king did not have the virtue of total and full “Viveka” (discriminating power) i.e. King Parikshit did not do something intelligent by giving away, so many places for Kaliyuga to reside! As per the “orders” of King Parikshit, Kaliyuga began to reside in the places allotted to him. We should remember here, that “blemish” attaches only to that person, who gives the “orders”!

In this way, after describing the places given to Kaliyuga, in the same context, “advice and instructions” are given to those, who lead their lives as per the rules of “Dharma”.

अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् ।

विशेषतो धर्मशीलो राजा लोकगुरुः पतिः ॥४०॥

VERSE 40 Meaning: "THE DEVOTEE, WHO IS EAGER TO ATTAIN PROGRESS AND SPIRITUAL GLORY (OUR LORD) SHOULD NEVER SERVE THESE 5 PLACES! Especially, the king who is following "Dharma" should never use these 5 places, as he is called as the "teacher of the world" (Lokaguru) — as he is an example for others to follow — and as he is called as the "Pati" (protector — husband) of this world — due to the "duty" enjoined on him to properly rule the kingdom!"

श्रीसुबोधिनी: अथेति। अनृतादिरूपाण्येतानि न सेवेत। बुभूषुः उद्भविष्णुः। क्वचित्। प्रमादादपि। "पाक्षिकोऽपि दोषः परिहरणीय" इति पदार्थाग्रहेण सेवमाने कदाचित्कलिस्थानमपि सेवेत। ततो महाननर्थो भवेत्। तस्मादेतानि पञ्चाऽपि दूरत एव परिहरणीयानि कलिस्थानशङ्क्या। यत्र पुनर्व्यतिरेकेण निश्चयस्तत्र न विधिर्न प्रतिषेधः। सम्भावितमेतद्राज्ञ इति विशेषाऽऽकारेण निषेधति—विशेषत इति। धर्मशीलो राजा। तस्याऽधर्मप्रतिपक्षत्वात्। लोकगुरुरन्येभ्य उपदेशकर्ता। शिष्याणां तदाचारशिक्षणात्। पतिरिति। परिपालकः। राजधर्माः प्रजा इति ॥४०॥

एवं कलिं प्रस्थाप्य राजा यत्कृतवांस्तत्प्रकृतमाह—

SRI SUBODHINI: This is the introduction to the beginning of a new situation or subject. He, who is desirous of attaining the "best", and is deeply committed for his noble and exalted spiritual progress, should avoid to serve these "Adharmik" actions such as untruth etc. The word used here is "KWACHIT" - meaning NEVER AT ALL! In other words, at "one go", he should end all these wicked qualities. Usually due to the desire for material objects, an individual adopts all these ways of conduct (untruthful) and gets involved in the grip of Kaliyuga! He then gets into big trouble and sorrow! Hence, all these 5 places are the residing place

of Kaliyuga. A WISE PERSON SHOULD GIVE UP THESE 5 FACTORS FROM FAR AWAY I.E. FROM A DISTANCE! — as he will experience only opposing results in all these! Especially for a king, all these have been totally prohibited, as he is bound to confront opposing experiences and results by opting for these 5 places!

King Parikshit was a king of Dharmik nature, with a good conduct and character — being the enemy of “Adharma”! He is also the “teacher” of this world — i.e. it is he, who should give advice and instructions to his disciples, so that they can lead virtuous lives! He is their protector too! He is the ruler of his subjects! The duty of the king and his virtues get reflected on his “subjects”. Due to this, a king should be disciplined, and he will attain real welfare only, if he remains very far away from these wicked qualities!

In this way, after “ordering” Kaliyuga with his residing places and after establishing him in these places, whatever was done later by King Parikshit is being narrated further.

वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति ।

प्रतिसन्दध आशवास्य महीञ्च समवर्द्धयत् ॥४१॥

VERSE 41 Meaning: “The bull now got back again the three other “missing legs” viz. penance, purity and compassion! King Parikshit comforted them. Mother earth was reestablished with great prosperity and plenty once again (with wealth, grains etc.)!”

श्रीसुबोधिनीः वृषस्येति। कालेन धर्मस्य ये त्रयः पादाः पूर्वोक्ता गतास्ताननूद्य पुनः प्रतिमन्दधे। सम्यक्सन्धानं कृतवान्। चतुर्विधमपि धर्मं प्रवर्तितवानित्यर्थः। पृथिव्याः सान्त्वनमाह—आशवास्येति। समवर्द्धयत्। सर्वत्र

भक्तिमार्गप्रचारेण कृष्यादिना च। पाषण्डदूरीकरणेन च। चकाराद्धर्ममप्यवर्द्धयत्
॥४१॥

तस्य शान्तस्याऽपि कीर्त्यनुभावयोर्विद्यमानत्वात् “वर्तमानसामीप्ये
वर्तमानवद्वे” ति न्यायेन श्रद्धातिशयजननार्थं दूरकथाव्यावृत्तये विद्यमानत्वेन
निरूपयति—

SRI SUBODHINI: Now, the “bull” (Dharma) got back the three “lost” legs (due to “time”) and these were fixed in their respective places. Now the king made “Dharma” to be all-pervasive among his subjects. In other words, everyone practiced “Dharma” i.e. the righteous way of living and wholesome virtues of penance, purity and compassion and truth!

He made mother earth happy with assuaging and comforting words. He progressed and made her prosper! In all places, he propagated the path of “Bhakthi” (devotion to our Lord), and through irrigation and good farming methods, made the entire earth “green” with grains and plants. He outlawed all atheistic and heretic practices from this world. The syllable “Cha” (and) denotes, that he progressed and protected only “Dharma” in this world!

Sri Soota now tells Sage Sounaka and others, as though, through his “fame and virtues” King Parikshit is still alive and ruling his territory. i.e. the story is being told, as though, these events were happening at that time! This was done by Sri Soota, with a view to increase the extraordinary interest of Sage Sounaka and others. In other words, the “stories of another time” were told, as though, they were happening now!

स एष एतर्ह्यध्यास्ते ह्यासनं पार्थिवोचितम् ।

पितामहेनोपन्यस्तं राज्ञाऽरण्यं विविक्षता ॥४२॥

VERSE 42 Meaning: “King Yudhishtira, who was the grandfather of King Parishit had anointed him as the king, with a desire to go away to the forest, - this Emperor Parikshit is still ruling his kingdom having seated on the throne!”

श्रीसुबोधिनी: स एष इति। भगवत्सायुज्यं प्राप्तस्य सर्वत्र भगवत इव स्फुरणादेष इति निर्देशः। अत एवैतर्हीदानीमपि पार्थिवोचितमासनमध्यास्ते। जनमेजयस्तत्स्थाने तदध्यासने नोपविशति। स एव भगवद्रूपो भूत्वा तत्राऽऽस्ते। हीति सर्वेषां प्रतीतिः। अत एव पार्थिवोचितं राज्ञामुचितमिदानीमप्यध्यास्त इत्यर्थः। अन्यथा पार्थिवोचितमिति व्यर्थं स्यात्। सिंहासनान्तरमपि नाऽऽध्यास्ते। किन्तु पितामहेन राज्ञा युधिष्ठिरेण परित्यागं कृत्वा वनं विविक्षतोपन्यस्तम् ॥४२॥

ननु किमेतदुपचारादुच्यते? नेत्याह—

SRI SUBODHINI: This is King Parikshit! Our Sri Mahaprabhuji says here a cryptic sentence that, “Despite having attained the ‘liberation of union’ with our Lord, due to the inspiration and grace of our Lord, King Parikshit, accidentally got manifested before all of them and that is why, Sri Soota has described the event in this way! It is said that, even at this time, he was adorning the throne, as the ruler of this earth. His son Janamejaya was not seen sitting on the throne — but King Parikshit, having become of the form of our Lord, is seen sitting on the throne! The word “Hi” (yes, indeed) is used, when a person experiences the “story” or “event” as happening to himself or nearby! That is why, it is said here, that “the king is seated on his throne, which he deserves fully, and which is appropriate for him”. In other words, he was not seen sitting on any other throne — as he was sitting on the same throne, on which his grandfather King Yudhishtira had anointed him with, before he went away to the forest!

Of course, this event was described (i.e. as though he is present now), with a view to speak about the later events, which happened in the life of King Parikshit. Hence, the glory of King Parikshit is being reiterated.

आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोल्लसत् ।

गजाह्वये महाराजश्चक्रवर्ती बृहच्छ्रवाः ॥४३॥

VERSE 43 Meaning: “King and Emperor Parikshit, who is full of great and undying “fame”, who is a sage-king, having become brilliant with Goddess Laxmi in the form of the kingdom of the Kaurava clan, is present and seen, as illuminating the throne of his kingdom based in Hastinapura!”

श्रीसुबोधिनीः आस्तेऽधुनेति। अधुनाऽपि तथैवाऽऽस्ते। ननु देहान्तरं प्राप्य? नेत्याह। स राजर्षिः। स एव राजर्षिरेव। सादृश्यभ्रमं वारयति—कौरवेन्द्रश्रियोल्लसदिति। कौरवेन्द्राणां श्रिया राजलक्ष्म्योल्लसद्यथा भवति तथा। आसनं वा। तत्रापि गजाह्वये। महाराज इति। राजश्रिया जुष्ट एव। चक्रं च वर्तयत्याज्ञापयति च। तथैव बृहतो कीर्तिर्यस्य। बन्दिभिः स्तूयमानः ॥४३॥

एवं भगवत्कृपया भागवतेन चाऽजरामरो ब्रह्मभूत एव भगवानिव रमत इत्युक्त्वा तद्दिदृक्षानिवृत्तये तस्याऽलौकिकमेव रूपमुक्तं न तु लौकिकमित्यभिप्रायेणोपसंहरति—

SRI SUBODHINI: He is present even today. Has he come in another body? Not at all! He is the same sage-king! He is the scion of the Kaurava royal family and is seen brilliant with the wealth of his kingdom! The Goddess Laxmi, in the form of the Kaurava kingdom, has made him look “illuminated”, and is like he was before! In other words, he is seated on the same throne as before! His throne is also not in a different place! It is in Hastinapura only! He is hailed here as

the “great king”! He is happy with the grace of Goddess Laxmi in the form of his kingdom. He is capable of making everyone obey his orders — like a discus going round all the place! Hence, he is hailed as an “emperor” (Chakravarthi). His fame is also great and glorious. Even today, the royal singers sing about his glory and glorify him through “Stutis” (paean of praise).

In this way, through the grace of our Lord and of His devotees, King Parikshit became everlasting and immortal. He became, as though he was “Brahman” itself. He now became capable of playing his “Leelas” like our Lord Himself! (Ramanaseela). He attained the status of being “all-pervasive”, and like our Lord began to enjoy all the materials like our Lord Himself!

Having said this much, when Sri Soota saw that Sage Sounaka and others were not eager to actually see King Parikshit — then, Sri Soota began to describe only the “supernatural” form of King Parikshit, and not of his actual physical form! With this view, this dialogue is being concluded through the following verse.

इत्थम्भूतानुभावोऽयमभिमन्युसुतो नृपः ।

यस्य पालयतः क्षोणीं यूयं सत्राय दीक्षिताः ॥४४॥

VERSE 44 Meaning: “Such is the glory of King Parikshit, the son of the great and glorious Abhimanyu! Due to King Parikshit only, this earth has been saved and ruled and all of you have now undertaken to do this sacrifice!”

श्रीसुबोधिनीः इत्थम्भूतानुभावोऽयमिति। मृतोऽपि जीवंस्तिष्ठति। इत्थम्भूतानुभावः। कलिनिग्रहादिर्वा। अभिमन्युसुत इति महाशूरत्वमुक्तम्। तद्राज्य एव भवद्भिः सत्रमारब्धमित्याह—यस्य पालयत इति। अन्यथा भवन्तोऽपि भागवतश्रवणार्थं गच्छेयुः। संवत्सरदीक्षायाः कृतत्वात् “न

कश्चिन्म्रियते तावदि” ति वाक्येन न विरोधः। अग्नीषोमीयप्रभृत्येव हिंसाया विधानात्। क्षोणीं पालयतः सतः। सत्राय सहस्रसंवत्सरायैव। अन्यथाऽल्पराजनि महत्कर्माम्भो न घटते। अनेन कलौ महायागनिषेधोऽपि समर्थितो भवति ॥४४॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे सप्तदशोऽध्यायः ॥१७॥

SRI SUBODHINI: He was of such a great glory! He is “alive”, even after his death! He has this most exquisite virtue and power! He had such a courage and ability, that he could control the great Kaliyuga in his “palm”! After all, he was the son of the great and glorious Abhimanyu!

“All of you have started to perform this sacrifice only during the time of his rulership! The great MAHA BHAGAVATA PURANA GOT ORIGINATED ONLY DURING HIS TIME! In other words, all of you also should go to listen to this Sri Maha Bhagavta Puraana! As you have all taken the “initiation” to do one full years “sacrifice”, it is now certain, that all of you will be “alive” (i.e. no death to anyone) for 1000 years! Moreover “violence” is not a “part” of the sacrifices being done by you all. You could not have started this big and glorious “1000 years sacrifice” in the kingdom of a small ruler. Only in King Parikshit’s rulership you could do such a huge sacrifice!’ Through this, there is an indication, that during this Kaliyuga, very big and huge “sacrifices” will not be performed at all! — (i.e. in the future)

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 17 of Canto I of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं - प्रथमस्कन्धं - अष्टादशोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 18

अथाऽध्यायद्वयेनाऽस्य वृत्तमुत्तरमीर्यते ।

शापात्प्रायस्ततो राज्ये शापो वैराग्यबोधकः ॥१॥

सङ्क्षेपकथनं पूर्वं श्रोतृप्रीत्यनुसारतः ।

विस्तारोक्त्यै तयोः श्रद्धा श्लाघा चाऽन्योन्यमीर्यते ॥२॥

तादृशं फलवन्नाऽन्यदिति स्थापयितुं द्विजात् ।

शापस्तु हरिणा प्रोक्तस्तक्षकाग्रेरलौकिकात् ॥३॥

ज्ञानिनो देहनाशाय नाऽन्यथाऽमृतवर्षणात् ।

यादवेभ्यस्तथोत्कर्षः शापमुग्धेभ्य ईर्यते ॥४॥

एवं तस्य राज्यस्थितिमुक्त्वोत्तरस्थितिं सङ्क्षेपेणाऽऽह—

KARIKAAS 1 to 4 Meaning: “Now, through two chapters, the events, which occurred towards the end of the life of King Parikshit, are being described! The “curse” on him, became the cause for the origination of his “detachment” (Vairagyam). Through this “curse”, the king gave up the “attachment” to his kingdom, and went away to a lonely place!” (1)

"The love and interest to hear more about King Parikshit's life got increased in Sage Sounaka and others. They both began to praise the "story" of King Parikshit's life now." (2)

"The curse of the Brahmins brings out the glory of the king's "detachment". At the same time, it speaks about the "act of Adharma" (unrighteous act) on his part also! How can we assume, that this "story relating to his curse" will bring out his glory and greatness? On this, it is said, that NO ONE GOT THE HIGHEST BENEFIT AND RESULTS LIKE KING PARIKSHIT! IT WAS OUR LORD ONLY, WHO HAD INSPIRED THE BRAHMIN TO GIVE THIS CURSE, SO THAT KING PARIKSHIT CAN ATTAIN THIS HIGHEST BENEFIT! The reason being, that this "Brahmin" was of the form of our Lord only, and we should regard the "words of curse" of this Brahmin, as being the "words" of our Lord only! It was our Lord, who had inspired the curse to be given to King Parikshit, that the king should die through the "supernatural" fire originating from the serpent Takshaka!" (3)

"How can the rain of the nectar of Sri Bhagavatam take place, if the "body" of King Parikshit, who had become a "Jnani" was not destroyed in the process? Compared to the fate of the Yadavaas (who also had got a "curse"), King Parikshit is considered as greater. The Yadavaas, after getting the curse had become "foolish" and died, fighting with each other! But, King Parikshit, after getting this "curse", began to drink the nectar of Sri Bhagavatam, and attained the "liberation of oneness" (Saayujyam) in our Lord Sri Krishna! Due to this, the glory of King Parikshit got increased in a wonderful way!' (4)

In this way, after explaining the incidents connected with the rulership of King Parikshit, now, in a summarized way, a description is given about the “last days of his life.”

सूत उवाच—

यो वै द्रोण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः ।

अनुग्रहाद्भगवतः कृष्णस्याऽद्भुतकर्मणः ॥१॥

VERSE 1 Meaning: “Through the wonderful Leelas of our Lord Sri Krishna and His boundless compassion, King Parikshit did not die in his mother’s “womb”, even though, he was attacked by the “arrow of Brahma”, released by Aswathaama, the son of Dronaachaarya!”

श्रीसुबोधिनी: यो वै द्रौण्यस्त्रेति। येन भगवता पूर्वं संरक्षितस्तेनैवेदानीमुपसंहृत इति बोधयति—अद्भुतकर्मण इति। विप्लुष्टो न मृतः। अमृतं पीत्वा मृत इति। भगवतः कृष्णस्येति प्रकटाप्रकटब्रह्मनामनी। मातुरुदरे न मृतो गङ्गायां तु मृत इति ॥१॥

इदानीं मरणे विशेषमाह—

SRI SUBODHINI: King Parikshit could not be killed with the arrow of Aswathaama! He was protected earlier by our Lord Sri Krishna, and he got “ended” through the grace of our Lord only! In this way, OUR LORD IS HAILED AS THE “DOER” OF MOST WONDERFUL LEELAS OF THIS NATURE! He could not be killed in the womb of his mother — but HE DIED AFTER DRINKING THE NECTAR OF SRI BHAGAVATAM! “Brahman” is known as ‘Bhagawan’, when he is “unmanifested”, and as Lord Sri Krishna, when He is “manifested”! Though King Parikshit did not die in the stomach of his mother, he died through the will and desire of our Lord, on the banks of the Ganges river!

Now, the "special event and situation", which caused the death of King Parikshit is being explained.

ब्रह्मकोपोत्थिताद्यस्तु तक्षकात्प्राणविप्लवात् ।

न सम्मुमोहोरुभयाद्भगवत्परिताशयः ॥२॥

VERSE 2 Meaning: "King Parikshit listened to the curse made by the Brahmin, originated through his anger, that he should be destroyed through the serpent Takshaka! Even after listening to this, as King Parikshit had consecrated his inner mind to "Brahman" (our Lord), he did not get any infatuation or attachment (fear etc.)!"

श्रीसुबोधिनीः ब्रह्मकोपोत्थितादिति। तक्षकोऽप्यदग्ध्वा स्थातुमशक्तः। ब्रह्मास्त्रमत्राऽऽगत्य सफलं जातमिति ब्रह्मशब्दप्रयोगः। प्राणानां विप्लवो यस्मादिति। निरुद्धानामनौ प्रवेशान्महानुपद्रवः। सर्वत्र प्राणा नाऽङ्गि स्पृशन्ति। अत्र स्पर्शाद्वा विप्लवः। अतः एवोरुभयात्। सम्मोहाभावे हेतुः भगवत्परिताशय इति। आशयस्य तक्षकाग्रहाणार्थं भगवति समर्पणम् ॥२॥

तस्य देहत्यागप्रकारमाह—

SRI SUBODHINI: Through the curse of the Brahmin, originated through his anger, King Parikshit could not remain being "un-burnt" by serpent Takshaka! The "arrow of Brahma" could not succeed in destroying him, in the stomach of his mother. But this very same "arrow" came, in the form of serpent Takshaka, and succeeded in destroying him! This factor is alluded here, through the words of "Brahmakopa" (anger of Brahmin); wherein the word "Brahma" refers to the earlier defunct arrow of Brahma, succeeding now! Serpent Takshaka had created great "fear" in the minds of everyone present. But King Parikshit was not affected by fear or infatuation, as HE HAD FULLY CONSECRATED HIS MIND IN OUR

LORD SRI KRISHNA ONLY! He did not want his “mind” also to be destroyed through Takshaka. Hence, he had fully consecrated his inner mind to our Lord Sri Krishna, even from the earlier times!

Now, a description as to why, the king gave up his body, is being done.

उत्सृज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः ।

वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥३॥

VERSE 3 Meaning: “King Parikshit had realized fully, and in every way, the divine glory of our Lord, and had cut asunder all ties to this world (Samsaara) having accepted the discipleship of Sri Sukadeva, the son of Sri Veda Vyaasa. Later he gave up his body in the Ganges river.”

श्रीसुबोधिनी: उत्सृज्येति। प्रथमतः परित्यागस्ततो गुरुकृपा तस्य सत्सम्प्रदायाद्भगवत्स्वरूपविज्ञानं ततो गङ्गायां देहत्याग इति विशेषेण ज्ञाता अजितस्य संस्थितिर्येन। सम्यक् स्थितिर्व्यवस्था ॥३॥

कथं महाभये न सम्भ्रम इत्याकाङ्क्षायामाह—

SRI SUBODHINI: King Parikshit gave up everything! At first, he gave up his “royal signs, symbols and comforts” (ostentation of his power). He then attained the grace of his “Guru”, Sri Sukadeva, through which, he realized the knowledge about our Lord’s true divine nature. This, in turn, enabled him to consecrate and surrender his inner mind to our Lord Sri Krishna. In this way, King Parikshit, in a very special way, realized the real exalted divine nature of our Lord, who is always “unconquerable”!

How come, King Parikshit did not get agitated or

anxious, even though he had to confront such a dangerous "fear"? This is being explained.

नोत्तमश्लोकवार्त्तानां जुषतां तत्कथामृतम् ।

स्यात्सम्भ्रमोऽन्तकालेऽपि भजतां तत्पदाम्बुजम् ॥४॥

VERSE 4 Meaning: "King Parikshit was pleased only by listening or talking about the glory and love of our Lord Sri Krishna, who is "Uttamasloka" – the Lord who deserves to be praised! He always becomes happy and enjoys only the drinking of the nectar in the form of our Lord's Leelas and stories! He remembers our Lord's lotus like holy feet only, at all times, in his mind! For this King Parikshit, how can there be any "fear", even at the time of his death?"

श्रीसुबोधिनी: नोत्तमश्लोकेति। उत्तमश्लोकस्यैव वार्त्ता येषाम्। लौकिक्यपि वार्त्ता येषां भगवत्सम्बन्धिनी। सर्वदा तत्कथामृतं जुषताम्। उपनिबद्धां सद्भिः कथ्यमानाम् (?) किञ्च। भगवत्पदाम्बुजं सेवमानानाम्। भ्रमस्तु सन्निपातकार्यम्। दोषा गुणाश्चैकीभूता यदैकत्वं सम्पद्यन्ते (?) "सन्निपातस्त्वहमिति ममेत्युद्धव मतिः"। व्यवहारश्च सन्निपातः। तेन यावज्जीवं सन्निपातव्यवहारः। अन्तेऽपि तत्कार्यं प्रान्पुवन्ति। देहेन्द्रियान्तःकरणैर्भगवदीयकार्यकरणे पूर्वसन्निपातो निवर्तते। तत्र लौकिकी वार्त्ता तामसी। आवश्यकी राजसी। भजनं सात्त्विकम्। विपरीतं वा। आद्यं मानसम्। "यद्धि मनसा ध्यायती" ति श्रुतेः। अतो निरन्तरं कायेन्द्रियान्तःकरणैः सबीजे दोषे निराकृते त्रयाणां स्वभावपरावृत्तौ स्पर्शमणिस्पर्शेन लोहादेरिव सर्वस्याऽऽसंश्लिष्टभगवत्स्वरूपाभिनिवेशात् भ्रमजनकत्वमित्यर्थः। यद्यप्यन्तकाले देहेन्द्रियान्तःकरणानां वैक्लव्यं सम्भवति तथापि तेषां कालस्य नाऽन्तकत्वमन्तकसम्बन्धित्वं वा। अमृतपानेन नित्यत्वादिति भावः ॥४॥

ननु कथं कालनियामकत्वं नेषाम्? तत्राऽऽह—

SRI SUBODHINI: King Parikshit always immersed himself in listening or having a dialogue on our

Lord Sri Krishan only! His “worldly” discussion always pertained to our Lord only! He always drank the nectar of our Lord’s stories and “Leelas”, and got immersed in this! His mind was totally merged into the “Leelas” of our Lord, told to him, by noble and devoted Bhakthas of our Lord! What more can we say? His mind was always serving and worshipping our Lord’s holy feet! Due to all this, King Parikshit, it is said, will never get fear or agitation, at the time of his “death”.

Our Lord Sri Krishna had told Sri Uddhava, “I am killing this person”, getting this sort of intellect, is called as “disillusionment” which comes usually for a person, who is about to die!” This sort of situation are of two kinds. (1) “I am killing or beating him” – this type of “ego” and (2) those, which pertain to mind, sound, touch etc. The objects and their relationship of the senses and vital air remain only till one is alive! Likewise, the situation of disillusionment also remains only, till the “Jeeva” is alive. But when the mind, the objects of sound etc. the senses and vital air are engaged only in the Leelas connected with our Lord, then this person will never meet with “disillusionment”, at the time of his death.

Any discussion on “worldly” affairs is “Tamasik”. Discussion on what is necessary to be done in this world is “Rajasik”, and any kind of discussion on our Lord is “Satwik”. If discussion is done on our Lord’s Leelas, with a worldly attitude, but with a Satwika mind (attitude), then this discussion is considered as “Satwika”.

Devotion to our Lord, arising out of the desire of another, but practiced with determination from one’s own self is “Tamasik”. It has been said in the scriptures, that “Action follows the state of mental

meditation" i.e. whatever is thought of in the mind takes the form of action! THROUGH CONTINUOUS WORSHIP AND SERVICE OF OUR LORD, THROUGH ONE'S BODY, SENSES AND MIND, A DEVOTEE IS ABLE TO DESTROY ALL HIS "BLEMISHES" FROM ITS SEED STATE ITSELF! – LIKE THROUGH THE MERE TOUCH OF "PAARASMANI", (PHILOSOPHER'S STONE) A BASE METAL IS TURNED INTO GOLD! As the divine form of our Lord enters into the devotee, from all the four sides, and as there is no space for anything else to enter, there is no question of any "disillusionment" for this devotee at any time! Even then, at the time of one's death, there is a possibility for agitation and fear to develop in the mind, body and senses! – leading to "illusion" being developed in his nature! BUT FOR THAT DEVOTEE, WHOSE BODY, MIND AND SENSES HAVE ALL BECOME BELONGING TO OUR LORD, THE FACTOR OF TIME IS POWERLESS TO KILL OR DESTROY HIM! AS THIS DEVOTEE HAS ATTAINED THE STATUS OF BEING EVERLASTING, DUE TO HIS DRINKING THE NECTAR OF OUR LORD'S STORIES AND LEELAS!

What is the special grace or factor of our Lord, which controls the 'workings' of "time" (Kaala) in the lives of our Lord's devotees? - as per the next verse.

तावत्कलिर्न प्रभवेत्प्रविष्टोऽपीह सर्वतः ।

यावदीशो महानुर्व्यामाभिमन्यव एकराट् ॥५॥

VERSE 5 Meaning: "Till King Parikshit, the son of Abhimanyu, is the only emperor ruling this vast earth, Kaliyuga, which had entered into all places, will not be

able to establish his control and dominance!" (in his kingdom)

श्रीसुबोधिनी: तावत्कलिरिति। तस्य राज्येऽपि कालसम्बन्धो नास्ति। तत्र कथं तदायुषि सम्बन्धः। आधिदैविकत्वादस्य कलेः। ननु गुणानां गुण्यपेक्षया हीनत्वाद्भगवत्कृतं कालं कथमयं निराकृतवानित्यत आह—प्रविष्टोऽपीति। मणिना यथाऽग्निस्तम्भस्तथा राजनि विद्यमाने कलेः प्रतिष्ठम्भः। भगवदीयत्वाविशेषेऽपि कार्यापेक्षया गुणानामुत्कृष्टत्वात्प्रतिष्ठम्भ एव राज्ञा कृतः। न तु स्वदेशाहूरीकरणम्। तदाह—इह सर्वतः प्रविष्टोऽपीति। अनेन कालस्य देशपरिच्छेदो निवारितः। ननु प्रतिष्ठम्भोऽपि भगवत्कृते कथं शक्यः? तत्राऽऽह—ईश इति। भगवत्प्रेवेशादैश्वर्यदानाद्वा ईशत्वम्। स हि कर्तुमकर्तुमन्यथा कर्तुं समर्थः। किञ्च। भगवता कालोऽप्यधिकृतो राजा च। तयोः पुनः राजा महान् कृतः। अतः प्रतिबन्धो युक्त एव। किञ्च। अयं भागिनेयपुत्रो व्यवहारे मान्यः। स तु वाहनरूपः। अतोऽप्यस्य महत्त्वम्। किञ्च। कलिः खण्डशः प्रवर्तते देशविषये। अन्येष्वष्टवर्षेषु त्रेतायुगसमः कालो वर्तते इति वचनात्। अयं चैकराट्। अतः खण्डमण्डलाधिपति-महाखण्डमण्डलेश्वरात्प्रतिबद्धो भवत्येव ॥५॥

ननु काल एव कलिर्न प्रवृत्त इति कुतो नाऽङ्गीक्रियते। “तस्यर्त्ते यः क्षणो नीत” इति वाक्यानुरोधात्। सूर्यगत्या गणनायां कालपरिच्छेदे कृतादिव्यवहारः। अतः प्रासङ्गिकोत्कर्षन्यायेन तदायुषा भगवता च काल एवोत्कृष्टः कस्मान्नोच्यत इत्याशङ्क्याऽऽह—

SRI SUBODHINI: Till the rulership of King Parikshit lasted, Kaliyuga could not exercise its control and dominance at all! In fact, “time” as a factor was not important at all in his kingdom. King Parikshit had removed the influence of the celestial “time” too! How was he able to do this? That “time”, which has been created by our Lord was relegated to the background, and was made, as not important! Especially, when King Parikshit did not have all the “virtues” in him to do this

task? On this, it is said, that KALIYUGA HAS INDEED ENTERED INTO ALL PLACES, BUT WAS STOPPED AND PREVENTED FROM EXERCISING HIS CONTROL! Our Sri Mahaprabhuji is giving here an example — like the special “stone” (Mani) whose name is “stopping or preventing stone” is capable of being used to “stop” the further spreading of fire in a piece of wood or place! In other words, this “stone” has the capacity to “prevent and stop”! In the same way, in the kingdom of King Parikshit, Kaliyuga, though living, having spread everywhere, was not able to do anything at all — as though he was “stopped and prevented” from doing his evil work!

King Parikshit had in him, our Lord's nature (of being belonging to our Lord) and through this, he had the capacity and the virtues to keep Kaliyuga under his control. Of course, Kaliyuga was present in his kingdom i.e. not outlawed! But, despite present everywhere, was not able to do anything i.e. create any harm or trouble! How was this made possible? In fact, Kaliyuga has been originated by our Lord only! On this, it is said, that OUR LORD HAD ENTERED INTO KING PARIKSHIT AND HAD GIVEN HIM ALSO HIS OWN OPULENCE “(AISHWARYAM). DUE TO THIS, KING PARIKSHIT HAD “LORDSHIP” (ISHATWAM) IN HIM! In other words, he had in him, the qualities of our Lord! He also, like our Lord, had the capacity “to do, undo or differently do” every type of action!

In fact, it was our Lord, who had given the “authority” (Adhikaar) to both the king and to Kaliyuga! But at this time, our Lord had made the king as “greater”! He was given by our Lord, the capacity to stop and prevent the force of “time”!

King Parikshit is the son of our Lord Sri Krishna's sister's son! The factor of "time" (Kaala) is the "carrier" (Vaahana) of our Lord! Even with this in view, we may say, that King Parikshit was greater than Kaliyuga! King Parikshit was the emperor of all the eight parts of the vast "Jamboodweepa", and Kaliyuga had spread itself only in Bharatakhanda! In this way, Kaliyuga remained under the control of the emperor! In fact, Kaliyuga began to act as "time" (kaala) only, which is its due! Why then was his legitimate role not accepted and approved? In the second canto, Sage Sounaka had said that, "The time, (the seconds) which is spent in singing and telling about our Lord, who has the best and glorious fame, is "the best time"! The rest of the "time" (spent in very many other activities and pursuits) is devoured and taken away (i.e. lost) by the rising and the setting sun!" Hence, the sun will not be able to "rob" that time, which is used to sing about and discuss the Leelas and glory of our Lord!

When "time" is divided as per the journey of the sun, then, the aeons of Sathya, Treta (yugas) and others occur! Is it, that it was necessary to tell, that, this factor of "time" is greater than the "life" of King Parikshit and of our Lord Himself? — A doubt, like this, is answered, through the following verse.

यस्मिन्नहनि यर्ह्येव भगवानुत्ससर्ज गाम् ।

तदैवेहाऽनुवृत्तोऽसावधर्मप्रभवः कलिः ॥६॥

VERSE 6 Meaning: "From the day, our Lord Sri Krishna gave up this earth (i.e. left it), the symbol of "Adharma" (unrighteousness) had come into this earth."

श्रीसुबोधिनीः यस्मिन्नहनीति। सत्यमेताभ्यामुत्कर्षः कर्तुं शक्यते। परं न सम्पन्नः। तत्र द्वापरान्ते भगवानवतीर्णः। कलिश्च न प्रविष्टः। तथाच भगवता सूर्यगतिरुत्कृष्टैव। अथ प्रचलिते भगवत्युत्कर्षका-भावात्परीक्षितश्चाऽनधिकारोत्कलिः प्रविष्टः। अतः परं प्रविष्टस्य च्छेदने मर्यादैव भज्येत। देशाच्च निराकरणे पश्चादागत्य पुनस्तावन्तं कालमनुभवेत्। ततश्च कल्क्यवतारकालो बाध्येत। अतो भगवता सहाऽस्य समानबलत्वाभावान्नोत्कर्ष इत्यभिप्रायेणाऽऽह। यस्मिन् दिवसे यस्मिन् क्षणे भगवान् त्यक्तवांस्तदैवाऽयं कलिरनुवृत्तः। तदपेक्षया स्थित एव भगवति प्रचलिते स्वयमुपविष्टः। तस्मिन्नुपविष्ट एव सर्वे अधर्माः प्रवृत्ताः ॥६॥

ननु तथापि दुष्टत्वान्मारणमेवोचितं निराकरणं वा। भगवांश्च प्रार्थनीयः। सर्वेषां चोपकारः सिद्ध्यतीत्याशङ्क्याऽऽह-

SRI SUBODHINI: The day our Lord went away from this earth, on the same day, Kaliyuga had come into this world. In this way, we may think, that the factor of "time" can be considered greater than the "life span" of the king or even our Lord Himself! But this did not happen. Our Lord had taken His incarnation at the end of Dwapara Yuga, and during this time, Kaliyuga did not enter into this earth. At this time, our Lord had made the "course" of the sun as the "best" (Uttam). When our Lord was manifested, the "glory" of "time" was getting reduced. King Parikshit had not become the king at that time. At this interregnum (interval) of "time", between our Lord going away from this earth, and the actual coronation of King Parikshit, Kaliyuga had come and established himself. In other words, he had set in, during the rulership of King Yudhishtira. If King Parikshit was to "banish" Kaliyuga totally from his kingdom, it would be an "insult" to King Yudhishtira, and later, on the demise of King Parikshit, Kaliyuga would have established his rule and

control over everyone and everything — and not only on the places given to it by King Parikshit! Moreover, if Kaliyuga were to remain for more time in this world (to compensate for the period, he was in total “banishment”), then, there would have been delay caused for the incarnation of “Lord Kalki” by our Lord. Hence, during the time of King Parikshit, the “honour and pride” of Kaliyuga had got reduced.

Hence, the day our Lord went away from this earth, on the same day, Kaliyuga reestablished his power and control. In fact, Kaliyuga was waiting for our Lord’s departure from this earth. On the advent of Kaliyuga, all the “unrighteous” actions began to indulge in their respective roles!

Now a question will arise. When Kaliyuga was, in this way, really bad, was it not necessary to have completely destroyed it? Or, was it not necessary to completely remove its role and influence in some other way? But, it was our Lord only, who had appointed this Kaliyuga and given it, its due authority also! Hence, it was necessary to have prayed to our Lord only in this context — as by praying to our Lord, everyone’s benefits are assured! With this in view, the following verse is told.

नाज्नुद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक् ।

कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत् ॥७॥

VERSE 7 Meaning: “King Parikshit, like a honeybee, was capable of imbibing the most important and valuable objects/ideas. Hence, he did not hate this Kaliyuga! In this Kaliyuga, there is a very important factor, which is its kernel viz. that good deeds give

immediate results! As regards the results of sins, a person is made, during Kaliyuga, to go through the results and effects of one's own sins later only!"

श्रीसुबोधिनी: नाऽनुद्वेष्टीति। यद्यपि राजा सर्वं कर्तुं समर्थस्तथापि कलिं नाऽनुद्वेष्टि। यद्यपि धर्मो द्वेष्टि। स्वयं तु तमनु न द्वेष्टि। तत्र हेतुः—**सम्राडिति।** खण्डमण्डलाधिपतीनामन्योन्यद्वेषेऽपि तदनुरोधेन सम्राण द्वेष्टि। नन्वधर्मप्रभवत्वाद्युक्तो द्वेषः? तत्राऽऽह—**सारभुगिति।** ब्रीहिषु तुषाः सन्तीति ते न निराक्रियन्ते। अपि तु तुषविमोकेन ते भुज्यन्ते। तथाऽयमपि राजा सारमेव भुङ्क्ते। सारत्वं च तदैव यदाऽसारत्वेन (?) वेष्टितो भवति। अतः केनाऽप्यंशेन न द्वेष्टि। ननु विषमधुसम्पृक्तान्नत्याग-वदगुणदोषयोस्तुल्यत्वादोषस्य चाऽधिकत्वात्कुतो न त्यागः? तत्राऽऽह—**सारङ्ग इवेति।** सारं गायतीति सारङ्गो भ्रमरः। स हि मधुना मत्तो गायति। तत्र केतक्यादिषु बहिः कण्टकवेष्टितेषु मकरन्दप्राचुर्यात्तत्र रमते। तदेकजीवनत्वात्। तथा च राजाऽपि, कलौ खलु भविष्यन्ति नारायणपरायणाः। इति भगवद्गुणानां भक्तानां चाऽत्र सुलभत्वात्स्वस्य तदेकजीवनत्वाच्च भक्तिसिद्ध्यर्थं न द्वेष्टीत्यर्थः। अधर्मांशिनिराकरणं तु प्रतिबन्धेनाऽपि सेत्स्यतीति भावः। किञ्च। कृतस्याऽस्य च तुल्यता। तस्मादपि न द्वेष्टीत्याह—**कुशलानीति।** “कृते तात्क्षणिकः (?) पाप (?) स्त्रेतायां द्वादशेऽहनि। द्वापरे मासमात्रेण कलौ संवत्सरेण तत्”। तद्वैपरीत्येन च धर्मसिद्धिः। तदाह। **कुशलानि पुण्याणि। इतराणि पापानि। कृतानीति प्रायेण कलौ संसर्गजानि न भवन्तीति ज्ञापितम्।** यद्यस्मात्कृतायेवेतराणि भवन्ति। अतो लोकोपकारार्थमपि न द्वेषः ॥७॥

किञ्च। नाऽयं कलिर्देशे प्रवर्तते। किन्तु पुरुषेषु। तत्रापि बालेषु। तत्रापि प्रमत्तेषु। अतः शिक्षकत्वेन तस्य स्थितत्वादुपेक्षैव तत्र न द्वेष इत्याह—

SRI SUBODHINI: King Parikshit did not nurture any “hatred” to Kaliyuga. Though he was capable of achieving whatever he desired for, even then, he did not “hate” Kaliyuga. But “Dharma” did not like Kaliyuga; but while King Parikshit followed “Dharma”, he did not hate “Kaliyuga” unlike “Dharma”! This was due to his

being the emperor of a noble nature. Usually, an emperor has a "magnanimous" heart, despite smaller kings nurturing hatred towards him! The king hated the "unrighteousness" of Kaliyuga and not Kaliyuga itself!

It is said here, that King Parikshit always looked into the pith and the most valuable "kernel" of any object (Saaram). Like a wise person uses the grain of rice after removing the husk, the king also treated Kaliyuga likewise. An invaluable object has value only, when it is either covered or mixed with a petty or insignificant material. But Kaliyuga had more "blemish and defects" in it, and why then, the king did not totally give it up, but tolerated it, and gave its due places also? It is said, in answer, that like a "honeybee", he did not give up on Kaliyuga. A honeybee after imbibing honey, sings, intoxicated! The bee is able to go into and enjoy the nectar of even the "Kevda" flowers, despite the presence of piercing thorns in this flower! Honey is the main life-sustaining factor for the bee, and hence, the bee can never give it up! In the same way, King Parikshit knew that, "DURING THIS KALIYUGA, ALL "JEEVAS" WILL BECOME DEVOTED TO OUR LORD SRI NARAYANA! THERE WILL BE THE GROWTH, IN PLENTY, OF THE DEVOTEES OF OUR LORD AND HIS VIRTUES! BHAKTHI WILL SPREAD EVERYWHERE! THIS BHAKTHI IS THE ONLY TRUE LIFE FOR THE DEVOTEES OF OUR LORD! Thinking like this, the king did not hate Kaliyuga.

From the point of view of the changes in the "Yugas" (aeons), both Kaliyuga and Sathyayuga are same. The king had this "same" vision. It is also said, that during this "Kaliyuga", the dexterity in action and efficiency of the human beings gets progressed quickly!

In Sathyayuga, "sin" is punished immediately. In the Tretayuga, the result of "sin" is given on the 12th day! During the Dwaaparayuga, the result of "sin" is given in one month's time! During Kaliyuga, the result of committing sin happens after 1 year! The opposite is the nature of "results" happening due to the performance of "Dharmik" actions! in other words, during Kaliyuga, the result of "Dharma" happens immediately. On this, it has been told also, that the results of both "good and bad" deeds affect only, during this Kaliyuga, the "doer". The "sin" of "association" during Kaliyuga does not affect an individual. Hence, for the sake of welfare of this world also, King Parikshit did not hate Kaliyuga.

Moreover, Kaliyuga was not successful in becoming "active" in his kingdom, except, that he had entered into the "activities" being done by the "males" and small "boys" of the population. Like a teacher, King Parikshit tolerated this, without hating Kaliyuga. It is said as follows.

किं तु बालेषु शूरेण कलिना धीरभीरुणा ।

अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते ॥८॥

VERSE 8 Meaning: "Kaliyuga is afraid of those, who are brave and not ignorant and intoxicated with pride (i.e. humble and wise). Like the wolves usually show their bravery only to those humans, who are like ignorant children (boys)!"

श्रीसुबोधिनी: किं त्विति। तुशब्देन पूर्वपक्षो देशस्थितिरूपो दिवारितः। बालेषु धर्मार्थं प्रवृत्तेषु शीघ्रमेव फलसिद्धौ प्रपञ्चविलयः स्यात् धर्मेणाऽन्तःकरणशुद्धौ ज्ञानोदयेन सर्वत्यागप्रसङ्गात्। अत एव तद्धर्मप्रतिबन्धार्थं शूरेण। ये तु मोक्षाधिकारिणो धीरास्तेभ्यस्तु बिभेति। किञ्च। वैराग्यहेतुश्चाऽयम्।

यतः प्रमत्तेषु अप्रमत्तः। आयुःक्षयकरत्वात्। अत एव कलावल्पायुषो भवन्ति। ननु कथमेवस्य स्वभावः? तत्राऽऽह—यो वृक इति। अयं तु वृकरूपः। स रात्रौ शयानानरक्षितान् बालानेव गृह्णाति। न व्याघ्रवत्सर्वभक्षकः। अत एव न तद्वधार्थं महतां प्रवृत्तिः। एकवचनेनाऽसहायता सूचिता। तत्रापि विशेषः। नृषु वर्तते न नरोत्तमेष्वन्येषु वा ऋषिषु। अत उपेक्षणीय इत्यर्थः ॥८॥

एवं प्रसङ्गात्कलिस्वरूपं निरूप्य तत्कथामुपसंहरति—

SRI SUBODHINI: Then, on whom this Kaliyuga usually exercises his control and power? “Dharma” confers purity in the inner mind, and through the rise of “Jnana” (knowledge), the devotee gets the intellect and status, which enables him to give up and renounce everything! But, Kaliyuga is well known to put obstacles to these devotees, in a special way i.e. he stands in their way!

However, the devotee, who deserves to attain “liberation”, and also is a brave one — it is said, that Kaliyuga gets “fear” from this devotee! Moreover, Kaliyuga has been, often the reason for the origination of detachment in the minds of devotees (Vairagyam). Those, who revel in worldly joys and affairs, and those, who have no love or intellect in things related to our Lord (worship and Seva) are the usual “targets” of this Kaliyuga. He enters into these ignorant and intoxicated persons, and begins to do his work of making them do “unrighteous” (Adharma) actions! — in a very organized and steady manner!

This Kaliyuga has the capacity and goal of making a person “lose” his “longevity” (span of life). That is why, usually, we see in Kaliyuga, people living for lesser number of years. What is its real nature? He has the form of a wolf! He takes away, in the night, innocent

sleeping children! He does not come like a lion in the open and eat his victims! Hence, noble saintly persons do not try to kill or destroy this Kaliyuga – especially when Kaliyuga is helpless against noble saints and has his influence only on ordinary persons! He, who is “best” among the “humans”, or is a sage or like a sage, is not affected by Kaliyuga. Due to all these reasons, King Parikshit did not pay much attention to this Kaliyuga, as he was ignored.

After explaining the true nature of Kaliyuga, this story is being concluded with the following verse.

उपवर्णितमेतद्गुः पुण्यं पारीक्षितं मया ।

वासुदेवकथोपेतमाख्यानं यदपृच्छत ॥९॥

VERSE 9 Meaning: “I have now told you the sacred story of King Parikshit whose conduct was auspicious (Punyaseela). You had asked me about his story especially, when his story is closely associated with the Leelas of our Lord SriVaasudeva!” (I have now completed this story.)

श्रीसुबोधिनी: उपवर्णितमिति। एवं खण्डशो निरूपितस्य प्रकृतोपयोगित्वाभावात्पुण्यमित्याह। यथा गङ्गास्नानादिकं धर्मस्तथैतदुपाख्यानमपि पारीक्षितः सम्बन्धि। कथने हेतुः—वासुदेवकथोपेतमिति। किञ्च। यदाख्यानमपृच्छत। “तत्कथ्यतामि” ति वाक्येन पृष्टत्वादुत्तरं दत्तम्। अन्यथा केवलैव भगवत्कथा कथिता स्यात्। “सोऽहं वः श्रावयिष्यामी” ति प्रतिज्ञानात्। कथासङ्क्षेपश्च ॥९॥

ननु यद्ययुक्तः प्रश्नः साक्षाद्भगवत्कथाया अनिरूपकत्वात्। तदा वयं तदैव कथं न निवारिताः। किं प्रासङ्गिकेनेति। तत्राऽऽह—

SRI SUBODHINI: “I have described this story about King Parikshit. As this story is very useful for

this world. It has been said, that this story about King Parikshit confers “Punya” (results of good deeds) on those, who listen or hear about this. Like “Dharma gets progressed, through taking a bath in the holy Ganga river, in the same way, this story of King Parikshit also confers “Punyam”. The main reason for telling this story of King Parikshit is the fact, that his story is closely linked to our Lord Sri Vaasudeva’s Leelas and stories. I have now completed his story and have, in this way, answered your questions also. Alternately, I WOULD HAVE SPOKEN TO YOU OUR LORD’S LEELAS ONLY!

Sage Sounaka and others may get a doubt, that perhaps it was not appropriate on their part to have asked this question regarding the life of King Parikshit as our Lord’s Leelas were referred to as “part” of his story, and not as the most important one! This “doubt” is answered through the following verse.

या याः कथा भगवतः कथनीयोरुर्मणः ।

गुणकर्माश्रयाः पुंभिः संसेव्यास्ता बुभूषुभिः ॥१०॥

VERSE 10 Meaning: “Our Lord Sri Krishna’s Leelas and stories are worthy of being recanted and told again and again, as He has enacted wonderful and highly exalted actions and Leelas! These Leelas and stories have taken refuge (i.e. based on) in the most auspicious virtues and qualities of our Lord! Those devotees, who are eager to augment and progress their journey towards “blessedness”, are required to serve and listen to these Leelas and stories about our Lord!”

श्रीसुबोधिनीः या याः कथा इति। नाऽत्यन्तं कथाऽनुपयोगिनी। भगवत्कथाया आधारत्वात्। उत्तमाश्रयत्वमेवाऽधिकारित्वम्। अतो याः काश्चन

कथा भगवतो गुणकर्माश्रयाः गुणान् कर्माणि चाऽऽश्रित्य प्रवृत्तास्ताः श्रोतव्याः। तत्र हेतुः—कथनीयोरुत्कर्षण इति। कथनीयानि उरु अधिकानी कर्माणि यस्य। भगवत्कथाया आधिक्यं निरूपककथायाः सद्भावे भवति। तदैव भक्तिजनकत्वम्। अन्यथा सहस्रनामपाठवद्भूमोपयोगित्वं स्यात्। कथनीयानि, उरु यथा भवन्ति तथा, कर्माणि यस्य। केवलनिर्देशेन भगवत्कर्माणि न कथनीयानि। किन्तु साधारणानि सप्रतिष्ठानि कथनीयानीत्यर्थः। पुम्भिरिति। स्वतन्त्रैः। तत्रापि बुभूषुभिर्भवितुमिच्छुभिरुद्भविष्णुभिः। घृतसहितस्याऽन्नस्यैव पोषकत्वात् ॥१०॥

एवं निवृत्तं सूतं प्रतिबुध्य सर्वे ऋषयोऽभिप्रेतार्थज्ञानार्थं तं प्रोत्साहयन्ति—

SRI SUBODHINI: It is appropriate indeed, to speak again and again, the Leelas and stories of our Lord, containing a description of His most auspicious virtues and actions! Even in an accidental or incidental way, these Leelas have to be recanted at all times! The basis of such Leelas are our Lord's actions! As these Leelas are our Lord's, His stories also become the "best" for everyone to hear and enjoy! Hence, IT IS NECESSARY TO LISTEN AND TELL, AT ALL TIMES, ALL THESE "LEELAS" OF OUR LORD, ON WHOSE VIRTUES AND ACTIONS ONLY, THESE LEELAS HAVE TAKEN "REFUGE" IN (I.E. BASED). MOREOVER, DUE TO ITS SACRED EXALTED NATURE, THESE "LEELAS" ORIGINATE "PURE DEVOTION" (BHAKTHI) TO OUR LORD! Otherwise, it will be like the mechanical chanting of the "1000 names" of our Lord, which also leads to conferment of 'Dharmik' benefits (i.e. Bhakthi to our Lord is not conferred). By listening to our Lord's Leelas and stories, a devotee gets inspiration to follow the "actions" of these exalted noble saints, who became great devotees of our Lord! It is also necessary to tell again and again the Leelas of our

Lord, as this will benefit the code of conduct and character of people, and also originate "Bhakthi" in them!

Our Sri Mahaprabhuji says here, that all "persons" should imbibe these Leelas - as they are free and independent! If these persons have abiding desire to attain knowledge on the principle of our Lord, then, as a matter of course, they should listen to these "sustaining and progressing" Leelas of our Lord. Like food mixed with pure ghee makes for a healthy body, in the same way, these Leelas and stories of our Lord sustains and progresses the "Bhaava" (attitude) of "Bhakthi" to our Lord!

In this way, Sri Soota told about the story of King Parikshit. But, now, he had stopped from telling further. All the sages, with a view to comprehend the meaning behind this story, now tell, with eagerness to Sri Soota, the following.

ऋषय ऊचुः-

सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः ।

यस्त्वं शंससि कृष्णस्य मर्त्यानाममृतं हि नः ॥११॥

VERSE 11 Meaning: "Oh virtuous Sri Soota! May you live for all time! Let your fame be everlasting and spread everywhere! Especially, as you are making us, the humans, drink the nectar of our Lord Sri Krishna's Leelas and divine sports."

श्रीसुबोधिनी: सूत जीवेति। ब्राह्मणानां सन्तोषदाने आशिष एव द्रव्यम्। तदाह। हे सूत! शाश्वतीः समास्त्वं जीव। ननु भवतां क्वोपयोगः। तत्राऽऽहुः। हे सौम्य! हे बुध। उत्पत्तिशिष्टं तस्य ज्ञानं चातुर्यं च। अतो बहुकालं त्वज्जीवनेऽस्माकं महत्कार्यमिति भावः। समाः संवत्सरान्। शाश्वतीः

नित्याः। ते हि ब्रह्मणो भवन्त्यन्येषां वा नित्यानां पदार्थानाम्। अनेनाऽपरिमितं कालं जीवेत्युक्तं भवति। एवमाशीर्वादे हेतुमाहुः। यस्मात्कारणाद्विशदं कृष्णस्य यशः शंससि। प्रउगादिशंसनवन्नेदं कर्ममात्रोपयोगि। किन्त्वस्माकममृतं तत्। मरणनिवर्तकं सुखकरं परमानन्दरूपं च। तदर्थं हेतूनाह विशदं यशः कृष्णस्येति। विशदं निर्मलम्। विषं द्यतीति वा। संसारप्रवेशं दूरीकरोतीति। अनेन मरणं निवर्तितम्। यशश्च सर्वेषां सुखजनकम्। कृष्णश्च परमानन्दः। सदानन्दवाचकत्वात्। “कृषिर्भूवाचकः शब्दो णश्चनिर्वृतिवाचकः। सदानन्दश्च भगवान् कृष्ण इत्यभिधीयते”। अनेन परमानन्दत्वम् ॥११॥

परीक्षित्कथाप्रश्नमात्रेण यदाऽयमुदासीनस्तदा कर्मप्रवृत्तिमस्मदीयां दृष्ट्वा न वक्ष्यत्येवेत्याशङ्क्याऽऽहुः—

SRI SUBODHINI: “Sri Sootji, “May you live forever!” As these sage Brahmins were given ineffable joy and happiness, they wanted to bless Sri Soota with their benediction — as they have this “capacity to bless” only with them! That is why, it has been said, that Sri Soota should live “permanently”! What is the use for such a permanent and long life? Answering this, the sages say, “Oh virtuous Sri Soota! you are a great devotee, with a concentrated intellect, to serve and worship our Lord’s divine self only (Budha). Through your “knowledge” and dexterity in expounding our Lord’s Leelas, we have attained a state, that, we will never again get “originate” (take another birth). In this way, due to your living for a long time, our lives will get fulfilled. You should live permanently, without a “limit” — like “Brahman” itself, which is everlasting or like the objects, such as this “Universe” itself!”

The reason for giving this ‘blessing’, is that Sri Soota was always engaged in singing about the glory and greatness of our Lord’s “all-pervasive” fame (Yash)! In this way, “Your life has a glorious purpose. You are

not telling the Leelas of our Lord, just like chanting the Vedic verses (like the “Stuti” of “Pravga”) which emphasize the “path of action” (of action and attainment of “results” of joy here and hereafter) but your speaking and singing is filled with the bliss (Rasa) of our Lord Sri Krishna! Who is the highest bliss (Paramaananda)! For us, your singing about the glory of our Lord is “nectar” itself! The singing by you, of our Lord’s “virtues”, is capable of destroying “death”, giver of immense joy and comfort and is of the nature of the highest “bliss”! OUR LORD SRI KRISHNA’S “FAME” IS OMNIPRESENT! IT IS WONDERFULLY PURE! IT PLUCKS THE POISON OF “SAMSAARA” (OF BIRTHS AND DEATHS) AND FLINGS IT AWAY, BY ITS VERY ROOTS! IT PREVENTS THE CAUSE FOR THE ENTRY INTO THIS SORROWFUL “SAMSAARIC” LIFE! THE FAME OF OUR LORD SRI KRISHNA DOES NOT ALLOW THE FACTOR OF “DEATH” TO COME NEAR TO A DEVOTEE! IT GIVES RISE TO ETERNAL JOY AND HAPPINESS. OUR LORD SRI KRISHNA IS THE “HIGHEST BLISS” BY HIMSELF! I.E. HE IS THE “PARAMAANANDA” – HIGHEST BLISS! The meaning of our Lord Sri Krishna’s holy name is itself the “highest bliss of an everlasting nature”! The word “Krushu” means “truth” and “Na” means “bliss”! One highest bliss flows at all times (i.e. permanently), and this “flow of bliss” has taken the form of our Lord Sri Krishna! By singing the virtues of our Lord Sri Krishna, a devotee attains the “highest bliss”.

Sri Soota had become a little “tired” on being asked about the story of King Parikshit – so the sages thought! Hence, they also doubted, as to whether Sri

Soota had determined, that they were all interested only in the path of action, (Karma Maarga) and he was in a dilemma, as to whether he should make them "drink" the nectar of our Lord's Leelas! With this doubt in mind, the sages say further.

कर्मण्यस्मिन्ननाश्वासे धूमधूम्रात्मनां भवान् ।

आपाययति गोविन्दपादपद्मासवं मधु ॥१२॥

VERSE 12 Meaning: "We are not confident of attaining the "results" through this "action" (Karma = sacrifice being done by us for 1000 years). We have only become "dirty" through the "smoke" of this sacrificial fire! But you, the most fortunate one, is making us drink the sweet bliss of our Lord Sri Govinda's lotus like holy feet."

श्रीसुबोधिनी: कर्मण्यस्मिन्निति। अस्मिन् यज्ञाख्ये कर्मणि फलनिश्चयाभावात्तदश्वासो नास्ति। "को हि तद्वेद यद्यमुष्मिंल्लोकेऽस्ति वा न वे" ति— "दिश्वतीकाशान् करोती" ति श्रुतेः। यथा तत्राऽसन्देहे सन्देहवचनमेवमत्राऽपीत्यर्थः। अत एव—धूमधूम्रात्मनाम्। धूमेन धूम्र आत्मा देहो येषाम्। यज्ञकृतो दोषः स्फुटः। गुणस्तु सन्दिग्धः। एतादृशे महति कष्टे गोविन्दपादपद्मासवं मधु आपाययति। सहस्रसमयागेन कोऽपि रसो नाऽनुभूतः। त्वया चाऽनुभूयते। अतो यागापेक्षया भवानेवाऽऽदरणीयः। आ समन्तात् पानं हृदयप्रवेशपर्यन्तम्। गोविन्देति श्रोतॄणां रक्षकत्वम्। पादपद्मेति भक्तिमार्गप्रचारः। अनेनाऽग्रेऽपि पानं सूचितम्। आसवेति देहविस्मारकम्। अनेन ज्ञानफलमत्राऽऽनुषङ्गिकमिति ज्ञानादुत्कर्षः सूचितः। मध्विति मिष्टम्। स्वरूपतोऽपि पयेयोग्यतोक्ता ॥१२॥

एवं कथायामत्यादरमुक्त्वा तस्मिन्नत्यादरमाह (?) -

SRI SUBODHINI: The actual state of their 'faith', (Viswaasa) in the "action", (sacrifice) which they were now performing, is being described. They were not

confident, that they will certainly get the “result” of their actions. “Who knows, as to what result we will get or not, in the other world”! — Such are the words of the Vedas. though, there is never a doubt of a person attaining the desired result. In the Vedas, there are several “doubting” references to this!

“We have become “dirty” through the thick smoke emanating from the sacrificial fire. But you have cleaned and purified us through the sweet Rasa of our Lord’s Leelas and stories! The “blemish” in the “mechanical” performance of such sacrifices is being told also i.e. these “sacrifices” are seen now, with a doubtful mind, as regards their results”. During this “onerous” and difficult sacrifice, Oh Sri Soota! you have been kind to make us drink the sweet bliss of our Lord Sri Govinda’s lotus feet! During the performance of this 1000 year long sacrifice, we have not attained this “bliss” at all, up to now! But you have bestowed on us this “sweet experience” now! Hence, compared to this sacrifice, you are considered by us, as more honorable and greater! We are now drinking the bliss of our Lord from all the four sides! — so that this “bliss” will directly enter into our hearts fully!

The Lord’s holy name of “Govinda” has been used to reassure all the “listeners” of our Lord’s Leelas, that our Lord will give them full protection, at all times! By telling, “the lotus flower of our Lord’s holy feet”, the glory of this path of Bhakthi to our Lord and its omnipresence are indicated. The above words also indicate that these sages will continue to drink this “bliss” in the future also.

The “nectar” is called here as “Aasawa” — i.e. like

on drinking an "Aasawa", a person forgets himself, in the same way, through the drinking of the bliss of our Lord Govinda, he loses his identification with his body! In other words, the "ignorance" of his body gets lost! Here, the result of "Jnana" has been referred to in an ordinary way" (i.e. circumstantial), but the result of "Bhakthi" has been told to be higher and more glorious!

The word "honey" (Madhu) has been used to indicate the "sweetness" of this bliss. Like everyone desires to taste a sweet object or material, at all times! In the same way, the sweetness of the nectar (bliss) of our Lord's holy feet (Sri Govinda's holy feet) is appropriate to be "drunk" on a permanent basis. No one will ever get satiated with this drink! The sages had got this desire to drink deep this bliss everlastingly!

In this way, the sages expressed their unbounded respect and honor for listening to our Lord's Leelas. They now spoke honoring, in a big way, the glory of Sri Soota — as per the following verse.

तुलयाम लवेनाऽपि न स्वर्गं नाऽपुनर्भवम् ।

भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताऽऽशिषः ॥१३॥

VERSE 13 Meaning: "The attainment of "heaven" or getting "liberation" is not equal to the attainment of a second's association with a true and sincere Bhaktha of our Lord Sri Krishna! When this is so, how can, then, the materials and objects, which are perishable by nature, and desired by the people of this "mortal" world, stand before, in comparison, to the association of the true and sincere devotees of our Lord? (Satsangha)."

श्रीसुबोधिनी: तुलयामेति। भगवता सह सङ्गो यस्य तादृशस्य यः सङ्गस्तस्यैकदेशेनाऽपि स्वर्गं न तुलयामः। यथा त्वत्सङ्गेन कथामृतपाने सुखं

जातं तथा स्वर्गे भविष्यतीति न कल्पयामः। तदाऽसमानसाम्यापादनेनाऽनादरः स्यात्। स्वर्गो हि “यत्र दुःखेन सम्भिन्नमि” ति वाक्याहुः खासीं श्लष्टः सुखविशेषः। स च जीवोपभोग्यो जीवात्मानन्दान्मन्यूनः (?) तस्यैव जीवावरणनिवृत्तिरूपोऽपुनर्भवः। यतो न पुनर्भवतीति। स च मानुषानन्दापेक्षयोत्तमोऽपि ब्रह्मानन्दा। पेक्षया हीनः। स एव वा। उभयथाऽप्यानन्दमयस्य भगवतस्तुल्यो न भवति। सङ्ख्यया परिमितत्वेन निरूपणात्। अपरिमितो हि भगवदानन्दो विलक्षणश्च। अन्यथा जीवस्य ब्रह्मभावो नोच्येत ब्रह्मभूतस्य वा भगवत्प्रवेशः। न हि द्रोणमात्रेऽपि पिण्याके भक्षिते मुष्टिमात्रशर्करासानुभवो भवति। ब्रह्मानन्देऽपि ब्रह्मणः पूर्णज्ञानवतोऽपि सनकादेभगवदानन्दाकाङ्क्षणात्। अतो भगवता सह स्वर्गापवर्गयोर्न तुल्यता। साधनपक्षेऽपि न तुल्यता। मुक्तो हि भगवत्प्राप्तावधिकारी। “ब्रह्मभूतः प्रशान्तात्मे”ति वाक्याद्भक्तोऽपि भक्तिं जनयति। भक्ताविदं स्वरूपोपकार्यङ्गम्। अधिकारिनिरूपणद्वारा मोक्षः। “मुक्तानामपि सिद्धानामि” ति वाक्यात् सर्वे मुक्ता भगवदानन्दं प्राप्नुवन्ति। भगवत्सङ्गिनस्तु सङ्गस्य लेशोऽप्येकदेशोऽपि भगवदानन्दं प्रकटयति। अतः स्वतन्त्रनियतपाक्षिकयोर्न तुल्यता। भ्रान्तस्तुल्यतु नाम। वयं तु न तुल्ययामः। मर्त्यानामाशिषः पुत्राद्याशीः (?)। आशिष इति। द्वितीयाबहुवचनम्। तासां निषेधो लौकिकाभिप्रायेण। लौकिकानां तत्राऽऽदरविशेषात्। लौकिकवैदिकमार्गपेक्षया पुष्टिमार्ग उत्कृष्ट इत्युक्तं भवति ॥१३॥

एवं वक्तुः प्रोत्साहनमुक्त्वा स्वकीयं रागातिशयं द्योतयन्ति—

SRI SUBODHINI: “He, who has become lovingly attached and belonging to our Lord, getting even a second of this devotee’s “association” (Satsangha) is considered as higher and greater than the “heaven” itself! It is said in this verse, that this association and coming together with such an exalted “Bhaktha” of our Lord is incomparable, and every other joy or attainment pales into insignificance”! Like, we are now enjoying the happiness and joy of the nectar of our Lord’s Leelas, by

getting associated with you, we cannot even think of attaining this "joy and bliss" in the heaven! How can we compare two incomparable objects? We would be, in fact, insulting the glory of "Satsangha" by comparing it with "heaven".

The "heaven" is called as a place, "where there is no difference between joy and sorrow". In other words, we realize, that in the "heaven", there is such a special joy and happiness, wherein there is no trace of "sorrow" mixed up with it! This happiness is enjoyed by the "Jeeva". But this "happiness" is much lower in category in comparison to the "bliss of the Aatma"! When this "Jeeva" is able to cast off its various "coverings", then it does not have to take another "birth" again! This is the "bliss of the Aatma"! This "bliss" is the highest, and there is not other "bliss", which is greater than the "bliss of Brahman"! But both these "joys and bliss" cannot compare themselves with the joy and bliss of our Lord, who is full of the highest bliss. (In other words, the joys of "Aatma" and "Brahman" are lower to the joy and bliss of our Lord). It is said here, that all joys and bliss (Aanand) are limited and can be "counted"! OUR LORD'S BLISS IS UNIQUE AND IMMEASURABLE! If this was not true, then, the various scriptural sayings such as "THE JEEVA ATTAINING BRAHMABHAAVA! "BRAHMABHOOTA" ETC. will not have any value or significance! Nor there will be value for the saying that "THE JEEVA ENTERS INTO OUR LORD"!

The great devotees such as "Sanakaadi" brothers always desire to attain the "bliss of our Lord", despite their total realization of the knowledge of Brahman! HENCE, BOTH "HEAVEN" AND "LIBERATION"

CANNOT BE COMPARED TO OUR LORD'S BLISS! Even, on the basis of "spiritual practice" to attain all these, there is no comparison! After attaining "liberation", a "Jeeva" gets authority to attain our Lord! (i.e. he becomes "deserving").

In the scriptures, it has been said, that "After attaining the attitude of "Brahman", the "Aatma" attains ineffable peace". In this way, a true devotee of our Lord can originate "Bhakthi" in the mind of others. This devotee becomes helpful for the rise of true "Bhakthi" to our Lord, and "liberation" is also one of the "parts" of making the 'Jeeva' attain true "Bhakthi" to our Lord.

It has been said, that "It is rare indeed for the liberated Mahaatmas to become devotees of our Lord, becoming as belonging to Him!" From this, it is proved, that all those, who are "liberated" may not attain the "bliss" of our Lord! EVEN THE ASSOCIATION FOR ONE SECOND, WITH A TRUE BHAKTHA OF OUR LORD, GIVES RISE TO THE "BLISS" OF OUR LORD! In this way, the "Satsangha" with the devotees of our Lord, bestows, independently (i.e. on its own) the 'bliss' of our Lord! LIBERATION IS ONLY JUST ONE "STEP" TOWARDS THIS "BHAKTHI" TO OUR LORD AND ATTAINMENT OF HIS "BLISS" (AANANDA). How can then both be the same?

Those, who are in "illusion", may treat attainment of "liberation" or "heaven" with the attainment of our Lord! But "we, the sages like Sounaka, do not regard these, as "equal". Human beings always seek "blessings" for attaining progeny and prosperity (i.e. have "desires" for these). The "worldly" (Loukik) persons regard the attainment of "material objects" as very

important, and they seek and respect these material pleasures, in a special way.

BUT IN COMPARISON TO THIS "WORLDLY" (LOUKIK) AND "VEDIC" PATHS, OUR PATH OF "GRACE" (PUSHTI) – WHICH IS FULLY DEPENDENT ON THE GRACE OF OUR LORD, IS THE "HIGHEST". That is why, this has been explained, in this way!

Thus, after speaking the "words" which would "enthuse" the speaker, the sage is now manifesting (expressing) his ever increasing "love" (Anuraaga) for our Lord – through the following verse.

को नाम तृप्येद्रसवित् कथायां महत्तमैकान्तपरायणस्य ।

नाऽन्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपादमुख्याः॥१४॥

VERSE 14 Meaning: "Who is there, greater than the most glorious saint, who is fully devoted to our Lord, and who is well aware of the nectarian bliss of our Lord – who will ever become satisfied with the Leelas and stories of our Lord? (i.e. no one will say that, "I am now fully satisfied, and I do not need to hear about our Lord's Leelas anymore!") Even Lord Siva, who is the highest among the Lords of Yoga (Yogeswara) and Lord Brahma have not been able to comprehend or know the virtues and qualities of Brahman, who is beyond the three virtues and qualities (Nirguna)!"

श्रीसुबोधिनी: को नाम तृप्येदिति। न होतादृशे अमृते कश्चित्प्यति। अतृप्तिप्रकारस्तु पूर्वं निरूपितः। तस्य रसत्वेऽपीच्छासाधकत्वनिरूपणात्। तेनौषधवन्न तृप्तिहेतुत्वम्। न केवलं तद्रूपत्वम्। किन्तु रसत्वमपि। अतः स्वस्मिन्नैव रुचिं जनयति। यद्यपि साधारण्येन श्रोतृमात्रे रसं जनयति। तथापि परमसंसाररोगव्याप्तस्याऽन्तःप्रवेशाभावेन सकृदपि रसाज्ञानात्तस्य रुचिर्मा भवतु।

यस्तु रसवित् स कथं तृप्येते (?)त्यर्थः। तत्रापि कथायाम् कथारस्त्वृप्तिहेतुर्लोकेऽपि सिद्धः। कर्मज्ञाननिष्ठास्तृप्यन्तीति चेत्? तत्राऽऽह—महत्तमैकान्तपरायणस्येति। महत्तमा भक्तिसहितज्ञानिनः। तेषामेकान्तेन नियमेन परं यदवनमुत्कृष्टं यत्प्राप्तिस्थानम्। फलरूपमिति यावत्। तस्य भगवतः। यद्यपि केवलकर्मज्ञानिनो रसवित्पदेनैव निर्वर्तितास्तथापि लोकप्रतीत्या साधनत्वेन तेषामपि रसवित्त्वम्। यदा ततोऽप्युत्कृष्टा न निर्वर्तन्ते फलत्वात्तदा ते तदनुवर्तिनः। कथं निवर्तेरन्। अत्र निवृत्तिः। केवलं रसाज्ञानादेव। नाऽन्यत इति सिद्धम्। तत्र सम्मतिमाह (?) — नाऽन्तमिति। अगुणस्य गुणानामन्तं परिच्छेदं न जग्मुः। यथा रुचिर्नित्या कथाकृतैव कथायां तथा गुणा अपि न परिच्छिन्नाः। अतो नाऽलम्बुद्धिहेतवः अपेक्षितात्परिच्छिन्नादेव निवर्तन्ते। अतः प्रमाणप्रमेययोर्नित्यत्वादपेक्षान्तराभावात्प्रतिबन्धकाभावाच्च नाऽलम्बुद्धिः। सम्भवतीत्युक्तम्। अगुणस्य गुणानामिति विरोधाभासेनाऽसङ्ख्यता सूचिता। यो हि गुणवान् स परिमितगुणो भवति। यथा देवदत्तादिः। अगुणस्य तु गुणाः पवताग्रनदीजलवदपरिमिता एव भवन्ति। न च तेऽलीकाः। रसानुभवात्। प्रेक्षावतां च प्रवृत्तेः। न च स गुणवान्। अद्वैतज्ञापतेः। अतो भगवानेव स्वरूपेणैवाऽविक्रियमाण एष तादृशगुणरूपो भवतीति कारणस्य नित्यत्वात्प्रतिक्षणं जायमाना गुणा अनन्ता एव भवन्ति। गणकानां गणनाऽपर्यवसानाञ्चाऽनन्तत्वम्। तदाह—योगेश्वरा इति। अलौकिका भगवद्गुणा न लौकिकप्रमाणगम्या इति तत्रापि न साधारणयोगगम्याः किन्तु भगवद्योगगम्या इति योगेश्वरा इत्युक्तम्। भवौ महादेवः। पाद्मो ब्रह्मा नाभिकमले जातः। तौ मुख्यौ येषाम्। भक्तियोगयोर्महादेवस्य प्राधान्यात्प्रथमतो ग्रहणम्। प्रमाणमुख्यतया भवग्रहणम्। प्रमेयमुख्यतया पाद्मग्रहणम्। भवतीति व्युत्पत्त्याऽभिव्यक्तब्रह्मरूपं वेदरूपमेव भवस्य रूपमिति। “वेदः शिवः शिवो वेद” इति वाक्यात्। भगवन्नाभिकमलोत्पन्नत्वात्तज्जत्वेन तत्त्वम् ॥१४॥

प्रमाणप्रमेयप्रमातृणामानन्त्येन योग्यत्वाद्गुणान् कथयेत्याहुः—

SRI SUBODHINI: How can anyone become satisfied with our Lord's Leelas and stories? i.e. no one can become “fully satisfied” with this type of “nectar”

(i.e. devotees will ask for more and more). Our Lord's "Leelas" are not regarded as "medicine", but as "bliss" of divine nectarian nature. It is BLISS ITSELF! (Rasa). This bliss is capable of originating "relish" (Ruchi) for itself by itself! It is possible, that, those persons who are deeply engrossed in the "worldly" issues and matters may not enjoy the taste of this bliss, as these "Leelas" may not enter into their inner minds! Although "bliss" arises, no sooner these "Leelas" about our Lord are heard! BUT THOSE DEVOTEES, WHO ARE AWARE OF THE "BLISS" OF OUR LORD'S "LEELAS", WILL NEVER GET FULLY SATISFIED! The followers of the path of "action" (Karma) and "Jnana" (knowledge) may get fully satisfied. BUT THOSE GLORIOUS DEVOTEES, WHO HAVE ONE-POINTED BHAKTHI TO OUR LORD ARE NEVER SATISFIED! These devotees are considered as our Lord's "Bhakthas" with "Jnana" also! These devotees who have exclusive and one pointed Bhakthi to our Lord are not satisfied with this bliss of the "Leelas" of our Lord, TILL THEY ATTAIN OUR LORD AS THE "RESULT" AND "GOAL"! These devotees, who worship and serve our Lord at all times, therefore, never feel fully satisfied with His Leelas!

It is said here, that "Brahman" is limitless i.e. no end! No one can know the end of the "qualities" (Gunas) of "Brahman", which is essentially "Nirguna" (beyond the three qualities). Like the knowers of this bliss, have relish and liking for the "Leelas" of our Lord, on a permanent basis, and they also experience "newer and novel" types of the bliss of this "nectar" (Rasa), in the same way, the "qualities" of Brahman is not "divided" (i.e. within the limits of space and time) and these devotees also experience "newer and novel" kinds of

experiences. But no one will be able to count these "qualities" through their intellect! Why? The "limitless" can never be realized or attained in a "divided" way. Hence, no one can also get fully satisfied with this experience!

In this way, as the "evidence" (Vedās) and the "goal" (Prameya – our Lord) are permanent and as there is the absence of "desire" and "obstructions", there is absence of the "intellect", which can say, that "it is satisfied fully"!

Moreover, the "qualities and virtues" flowing out of "Brahman" is like the eternal flow of water emanating out of the face of mountain! i.e. it is limitless! Due to this nature, it is endless too!

The "Jnanis" (men of knowledge) also have based their actions on this bliss of our Lord! If we were to regard, that the "Nirguna Brahman" has no "qualities" in it, then, we cannot regard our Lord as the "ONE WITHOUT THE SECOND" (ADWAITA)! The "virtues" and "qualities", which we see in our Lord, are not "imposed" on Him (through our imagination) but they are His "expressions", without our Lord having got changed! i.e. These virtues and qualities are already in Him! In this way, as our Lord is the cause for all these, and hence permanent, these virtues and qualities of our Lord also are "endless" as they arise, newer and novel, every second!

OUR LORD HAS IN HIM, SO MANY VIRTUES, THAT THESE VIRTUES ARE ENDLESS! NO ONE CAN SUCCEED IN COUNTING THEM EITHER! IN THIS WAY, OUR LORD IS INVESTED WITH

“LIMITLESS VIRTUES” (ANANTHA GUNA SAMPANNA).

In this context, it is said, in this verse, that even those, who are the Lord's of Yoga, are not able to reach the “limits” of our Lord's qualities and virtues! What to say, then, of ordinary Yogis!? BUT, ON GETTING UNITED WITH OUR LORD AND BY BECOMING “BELONGING” TO HIM, THEY ARE ABLE TO COMPREHEND OUR LORD'S “VIRTUES”!

Lord Siva and Lord Brahma are regarded as the “best and highest” among the Yogis. Lord Siva is considered as the “highest” in both “Bhakthi and Yoga”. Here, in this verse, from the point of view of “proof and evidence” (Pramaana), Lord Siva has been referred to. From the point of view of our Lord's “love” (Prameya), Lord Brahma has been referred to. LORD SIVA HAS GOT ORIGINATED FROM OUR LORD! (BHVATEETI BHAVAHA). In this way, Lord Siva is also “Brahman”! Lord Brahma got originated from the “lotus” flower of our Lord's navel (Padmow). These two are directly related to our Lord. DUE TO THIS, LORD SIVA HAS BEEN CALLED AS OF THE FORM OF THE VEDAS! (VEDAHA SIVAHA, SIVO VEDA). This is what is hailed by the holy Vedas. Lord Brahma has got originated from the navel of our Lord, He is hailed as a “principle” (Tatwam) having got originated from our Lord Himself!

Sage Sounaka now requests Sri Soota to speak about the “virtues” of our Lord only, as our Lord's “Leelas and stories” are “evidence and proof” (Pramaana). Our Lord's “virtues” (Gunas) are of the nature of OUR LOVING LORD HIMSELF (PRAMEYA) and the knowers

of this 'bliss' of our Lord's Leelas are the devotees, who have assembled there!

तन्नो भवान्वै भगवत्प्रधानो महत्तमैकान्तपरायणस्य ।
हरेरुदाराचरितं विशुद्धं शूश्रूषतां नो वितनोतु विद्वन् ॥१५॥

VERSE 15 Meaning: "YOU ARE THE "BEST" AMONG THOSE, WHO "BELONG" TO OUR LORD! Hence, Oh wise Sri Soota! please tell us the most noble, sacred and pure Leelas and stories of our Lord Sri Hari, who is the loving refuge for the most devoted and glorious devotees!"

श्रीसुबोधिनी: तन्नो भवानिति। तव चैतदेव कृत्यम्। यतो भवान् वै निश्चयेन भगवदीयानां मध्ये प्रधानो मुख्यः। प्रधानशब्दः प्रकृतिवाचक एव नित्यनपुंसकः। भगवान् प्रधानं यस्येति वा। किञ्च। महत्तमानां भगवद्भक्तानामेकान्ततः परायणं परमप्राप्यं फलम्। अतस्तवाऽपि महत्त्वसिद्धये भगवद्गुणैर्मात्रमावश्यकमित्युक्तम्। कथनक्लेशोऽपि नास्तीत्याह—हरेरिति। भगवद्गुणैरतिरक्ताऽपि गुणैरेव सर्वे पुरुषार्था दीयन्त इति उदाराचरितमित्युक्तम्। विशुद्धमिति। शुद्धार्थमेव सर्वे प्रयासाः सर्वे च संस्काराः। चरित्रं च विशेषाकारेण शुद्धिर्यस्मादिति। स्वस्य श्रोतृत्वमाह—शूश्रूषतामिति। विशेषेण तनोतु विस्तारयतु। प्रार्थनायां लोट्। वक्तृत्वयोग्यतामाह—विद्वन्निति ॥१५॥

एवं सामान्यतः कथनार्थं प्रार्थयित्वा श्रोतव्यं विशेषाकारेण पृच्छति—

SRI SUBODHINI: "Please tell us the Leelas and stories of our Lord Sri Hari"! This is your only "task"! Especially when you are certainly the "best" among those devotees of our Lord, who really "belong" to Him! FOR THE HIGHEST DEVOTEES OF OUR LORD, THE HIGHEST GOAL AND RESULT IS THE ATTAINMENT OF OUR LORD ONLY! Hence, with a view to attain your highest glory and goal, it is necessary for

you to describe us the virtues and Leelas of our Lord!"

'You will not have any difficulty or stress in describing about the "virtues and Leelas" of our Lord! — AS OUR LORD IS LORD SRI HARI! Even the "virtues" of our Lord, are capable of conferring the four "goals" of a human life! Hence, our Lord's Leelas and stories are hailed as noble and beneficial. These Leelas are also very pure and sacred! In fact, all the efforts and purifying rituals are done only with a view to attain "purity". BY LISTENING TO THE "STORIES AND LEELAS" OF OUR LORD, A DEVOTEE ATTAINS PURITY, IN A "SPECIAL" WAY!"

All the sages here now speak, that they are the "listeners" by telling, "all of us are desirous of listening to the Leelas and stories of our Lord, being told by you! Hence, please tell us specifically the pure and sacred Leelas and stories of our Lord! Sri Soota has been hailed here, as "Vidwaan" — wise and erudite — as he was deserving to tell about our Lord's Leelas!

In this way, after "praying" to Sri Soota to explain the Leelas of our Lord, now, the sages are asking the most important question.

स वै महाभागवतः परीक्षितेनाऽपवर्गाख्यमदभ्रबुद्धिः ।
ज्ञानेन वैयासकिशब्दितेन भेजे खगेन्द्रध्वजपादमूलम् ॥१६॥

VERSE 16 Meaning: "Please tell us the story of that greatest devotee of our Lord viz King Parikshit, whose intellect was all-pervasive!. King Parikshit, through his intense "Bhakthi" to our Lord Sri Krishna, had imbibed the "Jnana", as told to him by Sri Sukadeva and also attained the root of the lotus feet of our Lord, who is

adorned with the flag (in his chariot) containing the holy symbol of Sri Garuda bird!"

श्रीसुबोधिनी: स वै महाभागवत इति। साधनफलयोयत्र न व्यभिचारस्तच्छ्रोतव्यं। तत्र श्रोतुरधिकारिविशेषणम्—महाभागवत इति। भगवद्भक्तो भागवतः। यस्तु भगवता भागवतत्वेन गृहीतः स फलमुखो महाभागवतः। अत्यन्तं भगवत्कृपावलोकितः श्रोता मुख्य इत्युक्तं भवति। तस्य तथात्वे हेतुमाह—परीक्षिदिति। “पूर्वदृष्टमनुध्यायन्नि” ति निरुक्त्या परीक्षित्वम्। येनोपदेशेन खगेन्द्रध्वजपादमूलं भजे तत्कथयेत्यग्रेण सम्बन्धः। शास्त्रान्तरे ब्रह्मेति मोक्ष इति यत्स्वरूपं व्यपदिश्यते तदेवाऽस्मच्छास्त्रे चरणपीठं वैकुण्ठाख्यम्। “तद्विष्णोः परमं पदमि” ति श्रुतेः। परमभागवतस्याऽपि भगवच्चरणारविन्दगमने यत् साधनं तदवश्यं श्रोतव्यम्। महतामपि येन विना कार्यं न सिद्ध्यति तत्साधनं मुख्यमित्यध्यसीयते। ननु तज्ज्ञानं भविष्यति। तच्च प्रसिद्धमेवेति किं कथनेनेत्याशङ्क्याऽऽ—अदभ्रबुद्धिरिति। अनल्पा बुद्धिर्यस्य। पूर्वमेव तस्य बुद्धिः स्थिता। अतो न बुद्धिरूपं ज्ञानं साधनम्। किन्तु वैयासकिशब्दितेन ज्ञानेन। तत्तु ज्ञानं नित्यसिद्धमेव। वैयासकिना शुकेन केवलं शब्दितमुच्चारितं भागवताख्यं ज्ञानं चैतन्यरूपम्। खगेन्द्रो गरुडः। स ध्वजे यस्येति कालश्चिह्नां प्राप्तः। “कालात्मकः सोऽथ सुपर्ण आसीदि” ति वाक्यात्। “तद्विष्णोः परमं पदमि” ति श्रुत्यनुरोधेनैतदुक्तम्। मूलपदं पुनरागमनाभावाय। “यत्पादमूले कृतकेतनः पुमानि” ति वाक्यात्। भुवनाङ्घ्रिपात्रवेशार्थं वा ॥१६॥

तत्कथयेत्याहुः—

SRI SUBODHINI: “Please tell us only the story of that great devotee Sri Parikshit!” A devotee should listen only to that “story”, wherein there is no “difference or division” between the “effort and result” (“Saadhan and Phalam”). A sincere devotee of our Lord is hailed as ‘Bhāgavata’. Here King Parikshit is hailed as ‘Mahaa Bhāgavata’ — “great devotee”! In other words, our Lord had accepted him as “His own devotee”, and through

this grace of our Lord, this devotee will attain the “results”, which our Lord will confer on him. The grace of our Lord is showered on this devotee.

King Parikshit is hailed here, as the “best” among the listeners also. The name of “Parikshit” was given to him as, “he was always meditating on the holy form of our Lord, which he had seen earlier”. King Parikshit had attained the lotus feet of our Lord, whose chariot has the flag containing the symbol of the “Garuda bird”, through the “teachings” of Sri Sukadeva! Please tell us his “story”.

In the other scriptures, our own highest truth of the lotus feet of our Lord at Sri Vaikuntam, is termed and called as “Brahman” or “liberation” (Moksha).

The Vedas say, “this highest truth is the holy feet of Lord Vishnu!” (TAD VISHNOHO PARAMAM PADAM). Our Sri Mahaprabhuji says here, that it is very necessary for even the highest of devotees to listen to the scriptures, dealing with “devotion”, as a spiritual practice — as without this practice, even the highest devotees do not attain the best results. Hence, this spiritual practice of “listening” to the Bhāgavata Puraana is considered as very important.

A question may arise here. All this “knowledge” is well known, and what is the use of “repeating” this again? Removing this doubt, it is said here, that King Parikshit had a keen and precocious intellect. This intellect was present in him, even before he imbibed the knowledge of the scriptures. But, the knowledge, which one attains, through the use of one’s own intellect, cannot make the devotees attain the lotus feet of our Lord! ATTAINMENT OF OUR LORD’S HOLY FEET WILL BECOME

POSSIBLE ONLY THROUGH IMBIBING THE INSTRUCTIONS (UPADESA) GIVEN BY SRI SUKADEVA, SON OF SRI VEDA VYAASA! – AS THIS “KNOWLEDGE” (JNANA) IS PERMANENT AND EVERLASTING! The knowledge of Sri Bhāgavatam is of the form of “consciousness” itself (Chaitanyaroopa) and due to this, this knowledge is self-manifested! Sri Sukadeva had just given this “instruction”, through the medium of his “words” (sound).

The most important among all “birds” is Sri Garuda bird! This bird shines as the symbol of our Lord’s flag on the chariot. He is the symbol of “time” (Kaala). In the scriptures, it is said, that “Garuda, (also called as “Suparna”) is of the form of “time”! The scriptures also have said, that “Sri Garuda is the highest holy feet of our Lord Sri Vishnu”. AFTER ATTAINING THE LOTUS FEET OF OUR LORD, A DEVOTEE DOES NOT RETURN BACK TO THIS WORLD! The highest devotee makes the lotus feet of our Lord, as his “residence”. Through this reference, we can easily surmise, that this devotee will never again come back to this world! In other words, his entry into the “root” of our Lord’s lotus feet is signified, from the “tree” of this Universe!

“Please tell us the “knowledge”, (Jnana) which would enable us to enter into the “lotus feet” of our Lord” – as per the next verse.

तत्रः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यनन्ताचरितोपपन्नं पारीक्षितं भागवताभिरामम् ॥१७॥

VERSE 17 Meaning: “Please tell us the story of King Parikshit, which confers astonishing “results” of

auspicious deeds (Punya); which is full of enlightening meanings; which contains the wonderful exposition of sincere devotion to Yoga; which gives immense bliss and joy to the devotees of our Lord, and which is connected to our Lord, who is limitless and omnipresent.”

श्रीसुबोधिनी: तत्र इति। इदमाख्यानं सर्वैः श्रोतव्यं धर्मार्थकाममोक्षभक्तिनिष्ठैः। तत्र पुण्यत्वाद्वर्मनिष्ठैः श्रोतव्यम्। न संवृतोऽर्थो यस्मात् यस्मिन् वा। अस्मिञ्छ्रुते अर्थोऽपि सिद्ध्यति। अद्भुतत्वात्कामः। अत्यद्भुता योगनिष्ठा यत्र। अनेन मोक्षार्थिभिः श्रोतव्यमित्युक्तम्। **आख्यानम्।** तद्वृत्तान्तप्रतिपादकशब्दसन्दर्भः। किञ्च। **अनन्ताचरितोपपन्नम्।** अनन्तस्य यान्यनन्तान्याचरितानि तैरुपपन्नम्। तस्याऽऽख्यानस्यैतानि विधेयविशेषणानि। उद्देश्यविशेषणत्वेऽपूर्वत्वेन कथाक्षेपोऽयुक्तः स्यात्। एवं त्वया कथितं पारीक्षितमिति प्रसिद्धं भविष्यति। भागवतानां चाऽभिरामम्। अथवा। पारीक्षितमाख्यानमित्युद्देश्यांशः। अन्यद्विधेयम्। भागवता अभितो रमन्तेऽस्मिन्निति वा ॥१७॥

एवं प्रोत्साहितः श्रोतृन्प्रोत्साहयति—

SRI SUBODHINI: “Please tell us about the “story” of King Parikshit.” Our Sri Mahaprabhuji says here that, “this story should be listened to by all those who are devoted to Dharma, Artha, Kaama, Moksha and Bhakthi.” He says further: (1) Those who are devoted to “Dharma” should listen to this sacred story, with a view to gather “Punyam” — the result of good deeds; (2) This story leads or enables a devotee to attain “wealth” also; (3) As this story is “wonderful”, a person attains the fulfillment of his “desires” also — as in this “story” the most wonderful nature of “Yoganishta” — the faith and practice of the highest Yoga - has been explained; (4) The devotee who is interested to attain “liberation”, should also listen to this story. **THIS STORY IS IN-**

FUSED WITH THE LIMITLESS “LEELAS OF OUR LORD! THIS IS THE TRUE PURPORT OF THIS TREATISE! OUR LORD HAS ENACTED HIS LIMITLESS “LEELAS”, AND THIS STORY ABOUT OUR LIMITLESS LORD, SHOULD BE HEARD BY EVERYONE. HIS “LEELAS” ARE SACRED AND BEING “RARE” (APOORVA = NOT DONE BEFORE) BY NATURE, ARE “BLEMISHFREE”!

“This story of devotee – King Parikshit will become famous, as told by you earlier, as this story of a noble devotee of our Lord will lead everyone to attain “bliss”! The description of all other actions of King Parikshit, in this story, has been done only, with a view to fulfill the main purport of conferring “bliss” to everyone! IN THIS STORY, THE DEVOTEES OF OUR LORD, REVEL, IN EVERY WAY, BY ATTAINING OUR LORD’S “BLISS AND GRACE”!

On being inspired and enthused by the sages, Sri Soota began to speak to the sages, instilling “enthusiasm” in them – as per the following verse.

सूत उवाच—

अहो वयं जन्मभृतोऽद्य हा स्म,

वृद्धानुवृत्त्याऽपि विलोमजाताः ।

दौष्कृत्यमाधिं विधुनोति शीघ्रं—

महत्तमानामभिधानियोगः ॥१८॥

VERSE 18 Meaning: “Sri Soota said, “Oh! though I have been born through “unbecoming circumstances”, even then, I have, today, attained the status of a “noble birth” due to the results achieved by serving the elderly persons! The advice and order of great Mahatmaas

exhorting everyone to chant the holy names of our Lord Sri Krishna, eradicates and removes the pain of the mind, pertaining to the low feelings, arising out of one's birth in "low" circumstances!" ("low category" family).

श्रीसुबोधिनीः अहो इति। अत्र स्वश्लाघा परस्तुत्यर्था। धन्योऽहमितिवत्। अहो इत्याश्चये। वयमिति श्लाघायाम्। जन्मभृतः सफलजन्मानः। अद्येत्यलभ्यलाभः। हेत्यद्भुतत्वम्। स्मेति प्रसिद्धे। अकस्मादस्माकं सफलजन्मत्वं वृत्तम्। न ह्यसज्जन्मनः सत्फलं भवति। अतः सज्जन्मनाऽपि जातमित्याश्चर्यम्। न ह्यसत उत्पन्नः सज्जन्मा भवति। न ह्येकं बहवः प्रार्थयन्ते सन्तः। अतो बहूनामुपकारकरणाद्बहुभिन्निरूपितं बहुत्वं वा बहुसमानत्वं वा एकस्य जातमिति श्लाघा। प्रसङ्गाज्जाते जन्मनि दैववशात्फलसम्बन्धः प्रायेणा। “क्वचित्तरति कश्चने” ति वाक्यात्। अस्माभिस्तु फलार्थमेव जन्म धृतम्। सूतत्वाभावे इदं नोपपद्येतेति। ब्रह्मकल्पे इयं व्यवस्था अद्यैव जाता न पूर्वं कदाचन। अयमर्थो युक्त्या च बाध्यते। अतः स्मर्तुर्विस्मयजनकः निन्दितस्योत्तमत्वेन सर्वजनीनत्वमत्याश्चर्यकरम्। यतो भगवत इव भवत्कृपया मयि षड्गुणा जाताः। विलोमजाता अपि। “ब्राह्मण्यां क्षत्रियात्सूतः। वृद्धानुवृत्त्या एवं जाताः। अतो वृद्धानामनुवर्तनं सर्वपुरुषार्थदायि। किञ्च। दोषोऽपि निवृत्तः। वयं दुष्कुले जाताः कथं भगवत्कृपया सत्कुले भविष्याम इति या मनःपीडा साऽपि निवृत्ता। महत्तमानामाज्ञा अभिधा। नियोगः भगवद्गुणाभिधानार्थं नियोगः। स शीघ्रमेवाऽऽर्धिं विधुनोति। अतो भवतामनुवृत्तिनियोगौ मम सर्वपुरुषार्थसाधकौ जातौ ॥१८॥

अतः परमुत्तरे किं भविष्यतीति न जाने। प्रश्नादेवैतत्सिद्धिरित्याह—

SRI SUBODHINI: “The word “oh!” (Aho) has been used to denote “astonishment and utter surprise”! Sri Soota has praised himself here, not for his own sake, but for the sake of praising the glory and greatness of the noble sages and our Lord! “I am very fortunate” — this is what is told by Sri Soota. “I have got my life fulfilled”. The word “today” (Adhya) has been used to indicate the

attainment of a "fortune", which will be never got by anyone else! The word "Sma" (yes, indeed) has been used to denote "certainty of glory"!

"Accidentally and through unknown reasons, my birth has got fulfilled! Persons of my "low birth" category are not deserving to attain such a glorious "fortune" and result. Even then, I have attained the same. Hence, attaining this sort of "truthful and noble birth" is indeed very glorious!" Usually, those, who are born under "low-family-category" circumstances, do not attain a noble status! Sri Soota says, "Perhaps by helping many persons or through the description of the lives of noble devotees of our Lord, I have attained this "status" of being honoured generously by everyone!" In this way, the attitude of "self-praise" by Sri Soota is being explained.

It is indeed "luck and fortune", which is the cause of the circumstances of one's life and status. It has been said that, "only a few can swim against the forceful current of a river". As per this reference, only that devotee, who has secured the grace of our Lord, can hope to enjoy a fortunate status, despite being born in a "low family"! "I have taken my birth to enjoy only this sort of result" (viz. luck and fortune) – especially "when I am born as a "Soota"!

Why then is this "wonder" expressed? It is, because, Sri Soota has now attained great "honor" from these noble sages, despite being "condemnable through his birth"! He says, "DUE TO THE GRACE OF OUR LORD, I HAVE BEEN BLESSED WITH 6 VIRTUES LIKE THOSE OF OUR LORD HIMSELF! Due to the fact that, "I have been born of a Brahmin mother with the father being a Kshatriya, I have come to be called as

a "Soota"! But, due to the service rendered by me to older (elderly) persons, I have, today, attained this "honorable" status! HENCE, I CONSIDER THAT SERVICE TO THE ELDERLY AND OLD PERSONS CAN CONFER ALL THE "GOALS" OF A HUMAN LIFE! What more can I say! Through such "service", all types of "blemish" also get eradicated. I am, after all, born in a "blemishful" family! But, due to the compassion of our Lord, I have been able to negate the feelings of pain caused by my anxiety, arising out of my desire to be born in a "noble" family! I am today following the advice and instructions given by the noble saints! These noble saints had exhorted me to describe the Leelas and stories of our Lord, and through this, the "pain in my mind" (caused by my "low birth") has been eradicated. DUE TO THIS, SERVICE TO YOU AND YOUR "ORDERS" HAVE MADE ME ATTAIN TODAY ALL THE GOALS OF MY LIFE!

"Hence, what will be the "result" of replying to your questions? I am not aware of this either! I feel, that I have attained the "result" on your asking the "questions" only!" This is being told as under.

कुतः पुनर्गुणतो नाम तस्य महत्तमैकान्तपरायणस्य ।

योऽनन्तशक्तिर्भगवाननन्तो महद्गुणत्वाद्यमनन्तमाहुः ॥१९॥

VERSE 19 Meaning: "By chanting the holy names of our Lord Sri Krishna, who is the highest and the "best" refuge for noble devotees of our Lord, is there any doubt of achieving all the goals of one's life? Our Lord Sri Krishna is all-pervasive with limitless powers. Our Lord is hailed as "Anantha" (limitless) as He has in Him, virtues and qualities, which are endless and everlasting!"

श्रीसुबोधिनीः कुतः पुनरिति। तस्य नाम गृणतो दौष्कुल्याधिः कुत्र तिष्ठतीति सम्बन्धः। इदं तु न स्वाभिप्रायेण। अन्यथा स्वश्लाघायां गर्वः स्यात्। अतः केवलं नामोच्चारणकर्तुः फलमुच्यते कुलरहितानामुद्धाराय कुलीनानां गर्वाभावाय च। एकवचननिर्देशाच्च न स्वाभिप्रायम्। नाम्नो माहात्म्यमाह—**महत्तमैकान्तपरायणस्येति।** महत्तमानामपि तन्नामोच्चारणे स्वस्याऽभीष्टस्थानत्वात्नामोच्चारयितुरपेक्षा भवति। प्रायेणाऽयमस्मदभीष्टं जानातीति। ततस्तेऽप्यनुवृत्ता भविष्यन्तीति भावः। एवं सर्वापास्यत्वेन नामोच्चारणमाहात्म्यमुक्त्वा भगवन्माहात्म्यमाह कैमुतिकन्यायप्रदर्शनार्थम्। ततो महान्तो नाम भगवानित्युत्तरोत्तरमुत्कृष्टः। अतस्तन्निष्ठायाम् तथैव फलमिति ज्ञापनार्थम्। अन्यथा नामोच्चारण एव शास्त्रं समाप्तं स्यात्। ततश्च भागवतानारम्भः प्रसज्येत। अतो भगवन्माहात्म्यं वदति—**योऽनन्तशक्तिरिति।** यस्य नामैतादृशं सोऽनन्तशक्तिरिति वक्तव्ये नामपुरस्सरं भगवन्माहात्म्यमुक्तं भविष्यतीति विपरीततया कथयन्नुत्तरवाक्यगतमेव यच्छब्दं प्रयुङ्के। महतो भावो माहात्म्यम्। महत्त्वं च देशकालापरिच्छेदेन वस्त्वपरिच्छेदेन च। तद्भगवतस्त्रयं जातं तादृशम्। शक्तयः स्वरूपं गुणाश्च। स्वरूपतः कार्यतः फलतश्च। अतो नवधाऽनन्तत्वं भगवति पर्यवस्यति। तदाह—**योऽनन्तशक्तिरिति।** सर्वतोऽनन्ताः शक्तयो यस्य। अनन्ता शक्तिर्यस्येति वा। अनन्तेषु शक्तिर्यस्येति वा। एवमुत्तरत्राऽपि। भगवांश्चाऽनन्तः। अनेन स्वरूपस्याऽनन्तत्वमुच्यते। न विद्यतेऽन्तो यस्य यस्माद्यस्मिन्निति वा। तन्निष्ठानामप्यन्ताभावः सूचितः। किञ्च। गुणानां द्विरूपमनन्तत्वम्। महत्त्वेन गुणत्वेन च। गुणाः स्वरूपतोऽनन्ता महत्त्वं चाऽनन्तम्। एकस्मिन्नपि गुणे महत्त्वस्य परिच्छेदो नास्ति। च (?) काराद्भगवत इव गुणानामप्यवान्तरभेदाः। एवमेकेन प्रकारेणाऽपरिच्छेदरूपेण माहात्म्यमुक्तम्। एवं माहात्म्यान्यनन्तानीत्यपि सूचितम् ॥१९॥

माहात्म्यान्तरं विशेषाकारेण वक्तव्यमित्याकाङ्क्षायामाह—

SRI SUBODHINI: By merely chanting our Lord's holy names only, is there any doubt of the "Jeeva" attaining "redemption"? How can the blemish of the pain of being born in a lower category family affect this devotee?

Here, Sri Soota has not given vent to his own opinion. If it was so (i.e. his own opinion), then he would have become "proud" by self-praise! He reiterated here the great "result" and "boon" for those, who would chant the holy names of our Lord! Even those, who are not born in ideal and virtuous families, will get redeemed through the chanting of our Lord's holy names. Those, who are already born in "virtuous" families will not get "pride" also.

Sri Soota has explained clearly the glory and greatness of chanting our Lord's holy names. The noble and great devotees of our Lord have taken to this chanting of our Lord's holy names, and this has resulted in the fulfillment of their desired goals and results. In other words, even these great devotees of our Lord eagerly chant our Lord's holy names to attain the "desired" results. This action of these devotees inspires all others also to chant the holy names of our Lord. In fact,, this is the main purpose i.e. knowing that these great devotees have also attained their "desired" goals, all others also will follow them, and chant the holy names of our Lord.

In this way, our Lord's holy names are chanted by everyone and its glory is explained clearly. With a view to describe, that our Lord's glory is higher than everything else, the "Mahaatmyam" (glory and greatness) of our Lord is being expounded. In other words, greater than the glory of chanting our Lord's holy names is the glory of our Lord Himself! By getting devoted to our Lord, every type of desired "results" are attained. If this was not so, the scriptures will treat the chanting of our Lord's holy names as the "highest" and the "final end" of all spiritual practices! In fact, this would have prevented

the "origin" of the Sri Maha Bhāgavata Purana itself! HENCE, IT IS NECESSARY TO SPEAK ABOUT THE GLORY OF OUR LORD HIMSELF! I.E. OUR LORD HAS LIMITLESS POWERS, ESPECIALLY WHEN HIS HOLY NAMES HAVE BEEN TOLD TO BE MOST POTENT! IN THIS WAY, THE "HOLDER" OF SUCH HOLY AND POWERFUL NAMES SHOULD BE CERTINLY GREATER THAN THE "NAMES" THEMSELVES!

But, with a view to avoid the "blemish" of speaking about the glory of our Lord, along with the glory of His holy names (i.e. together and supplementary), at first, after speaking about the glory of our Lord, in the second part of this verse, the "meaning" of the true glory of our Lord is given through the word "Yad" (whose). Being "great and glorious" means, that OUR LORD IS NOT CONDITIONED OR COVERED BY THE FACTORS OF SPACE, TIME AND BY OTHER OBJECTS!

As our Lord is "limitless", His glory also is seen in three "ways". Viz. his powers, His divine nature or self and His divine qualities and virtues. Again these three aspects are divided into three further division or types — thus making totally 9 in number! These 9 factors or parts of His "glory" are also "limitless" in nature and are always established in our Lord! That is why, our Lord is hailed as having "limitless" powers! - on all sides and everywhere! He is limitless and His powers are also limitless! His "divine-self-form" also is limitless and His qualities and virtues (Gunas) are also limitless! In this way, the everlasting and the "non-ending" nature of His divine form or nature is also emphasized! In the same way are His "Gunas" or virtues! There is no state called as "ending" in our Lord!

HE, WHO IS FULLY DEVOTED TO OUR LORD I.E. HE WHO IS A GREAT "BHAKTHA" OF OUR LORD, HE ALSO IS "LIMITLESS" AND "WITHOUT AN END" – This is what is indicated.

What more can we say? OUR LORD'S VIRTUES ARE ALWAYS "LIMITLESS"! IN OTHER WORDS, HIS GLORY AND VIRTUES ARE ENDLESS! HIS VIRTUES, DIVINE SELF AND GLORY ARE ALL-PERVASIVE! In fact, each of His "qualities" expresses His "glory", and does not hide it! The syllable "Cha" (and) explains, that each of our Lord's "Gunas" has in it, countless and limitless "virtues and qualities"! In this "undivided" way (i.e. "whole"), the "glory" (Mahaatmyam) of our Lord has been explained. It is also indicated, that our Lord's "other" glories are also limitless!

It is necessary to explain, in a special way, the other "glory" of our Lord. with this desire in mind, the following verse is rendered.

एतावताऽलं ननु सूचितेन गुणैरसाम्यानतिशायनस्य ।
हित्वेतरान्प्रार्थयतो विभूतिर्यस्याऽङ्घ्रिरेणुं जुषतेऽनभीप्सोः ॥२०॥

VERSE 20 Meaning: "There is no one else, who is comparable to our Lord's qualities and virtues! We, at best, can only say, about His exalted and matchless glory, that Goddess Laxmi gives up all those, who pray for her grace, and serves and worships only the lotus feet of our Lord, though our Lord is not desirous for Goddess Laxmi (i.e. not inclined, on His own to seek her)!"

श्रीसुबोधिनीः एतावताऽलमिति। स्वभावतो माहात्म्यानि वक्तुमशक्यान्वेव। सूचनं परं कर्तव्यम्। अन्यथा महाराजाधिराजस्य स्वरूपं

स्पष्टतया कथितमपराधाय भवति। सूचनमपि बहु न कर्तव्यम्। तदाह। एतावता सूचितेनाऽलम्। एतावदपि सूचनं न कर्तव्यमित्यर्थः। नन्विति सम्बोधनं सम्प्रत्यर्थमन्तःकरणस्यैव। माहात्म्यरसाभिनिविष्टश्च वदति। माहात्म्यं हि तरतमभावेन निरूपणीयम्। तत्सजातीयतादृशपुरुषसम्भावनायां भवति। तद्भगवति न सम्भवतीत्याह—गुणैरसाम्यानतिशायनस्येति। गुणैर्हेतुभिः कृत्वा न साम्यमतिशयश्च यस्य। एवं स्वरूपशक्तिभिश्च। तथापि किञ्चित्सूच्यत इत्याह—हित्वेतरानिति। “तय विना क्व देवत्वमि”त्यादिवाक्यन्यायेन लक्ष्मीमूलकं सर्वम्। विचारिका च सा। एवं स्वरूपतो बुद्धितश्च महती यदि सर्वान् विहाय भगवन्तं भजते तदा सर्वोत्तमत्वं न विविच्य वक्तव्यम्। सा हि सर्वोत्तमा यदि स्वतः स्थातुं शक्नुयात् किमर्थं भजेत? भोगार्थं वा यदि, तदा प्रार्थयतोऽन्यानपि विहायाऽनभीप्सुं कथं भजेत? तत्राप्यनभीप्सोरडिघ्रेणुं कथं भजेत? अतोऽडिघ्रेणोरपि सा हीना। तदपेक्षया चाऽन्ये। तस्मान्माहात्म्यनिरूपणं न कर्तव्यम्। न हि सर्षपान्मेरुर्महानिति कश्चिद्वदति ॥२०॥

अस्तु वा प्रकृतिरूपत्वादस्याः स्त्रीत्वाद्वा बुद्ध्यभावः। तथाच महतो विचारपूर्वकं भजनं सूचनार्थं वक्तव्यमिति चेत् तत्राऽऽह—

SRI SUBODHINI: We can, at best say, only this much THAT, BY OUR VERY NATURE, WE ARE NOT CAPABLE OF DESCRIBING THE GLORY OF OUR LORD! But, it is our bounden duty to, at least, indicate about His glory! — and this much is adequate, as even this “little” is limitless! In fact, it is said, that none should attempt to do even this — i.e. to measure His limitless glory! (The word “WANU” (how can it be) indicates this opinion).

Usually, the glory of someone is told, on the basis of comparing him with someone else of the same type or category. But this is made possible only when, another person of a comparable nature is available. THIS IS NOT APPLICABLE TO OUR LORD, AS THERE IS NO

ONE ELSE COMPARABLE IN VIRTUES OR STATUS TO OUR LORD! NO ONE CAN MATCH HIS DIVINE NATURE OR POWERS! Though, in this way, it is veritably impossible to explain the glory of our Lord, with a view to just indicate the inimitable glorious nature of His exalted "Mahaatmyam", it is said Goddess Laxmi gives up, even, her own devotees (i.e. who worship her)! It has been asked as to, "how can anyone attain the celestial status without the grace and presence of Goddess Laxmi?" By asking this question, everyone recognized Goddess Laxmi as the "root cause" for every auspicious glory! Our Sri Mahaprabhuji says here, that devotees of our Lord always think like this. "The Lord is glorious in the highest way — both in His intellect and His divine nature! It may not be proper for her to give up her own devotees, by always engaging herself in the worship and service of our Lord and calling her as the "best" due to this reason also, is not appropriate! Moreover, if she had the capacity to be the "best" among all, then what is the necessity for her to serve and worship our Lord? In fact, she is seen by everyone as serving and worshipping our Lord, even though the Lord, on His own, is not seeking her or be attached to her?! Even then, why does she serve and worship our Lord? — that too — why is she seeking the dust of our Lord's holy feet, when He has "no desire" at all?

This is answered by saying, that there is no comparison between the glory of our Lord and Goddess Laxmi — that she is seeking eternally the grace of our Lord, through attaining the "dust" of His holy feet! Our Sri Mahaprabhuji has his final incontrovertible "comment" on this issue. He says as to whether anyone will comment that the huge "Meru" mountain is bigger than

the sesame seed? — as everyone knows the size of a sesame seed and that of the huge mountain! (The purport is there is nothing or no one comparable to our Lord. Moreover, everything is “He” only!) **OUR LORD THEREFORE IS UNIQUE AND “ONE” ONLY!**

It is possible, that Goddess Laxmi may be of a “lower” intellect, as she is of the form and nature of “Prakruti” (primordial matter) and also as a lady! But this is not the reason for expounding the true glory of our Lord. Hence, as it is necessary for these noble saints to express the true glory of the service and worship of our Lord by great “Mahaatmaas”, the following verse is rendered.

अथाऽपि यत्पादनखावसृष्टं जगद्विरिञ्चोपतृताहंणाम्भः ।

शेशं पुनात्यन्यतमो मुकुन्दात्को नाम लोके भगवत्पदार्थः ॥२१॥

VERSE 21 Meaning: “Kindly see the glory, even beyond the description, which I have given, that Lord Brahma has respectfully accepted the “water (Ganga) which had got manifested from the nail of the holy feet of our Lord, for his service and worship! This “water” came to purify Lord Siva and the entire Universe! Is there anyone or anything of a comparable nature to this holy substance (Ganga) belonging to our Lord?”

श्रीसुबोधिनी: अथाऽपीति। यद्यपि विभूतित्वाल्लक्ष्म्या न स्त्रीत्वादिकृतदोषः सम्भवति। युक्तिश्चोक्ता। अथाऽपि “तुष्यतु दर्जुन” इति न्यायेन प्रकारान्तरेण माहात्म्यसूचनं निरूप्यते। त्रयो हि महान्तः। ब्रह्मा विष्णु रुद्रश्च। तत्र ब्रह्मा चरणक्षालनकर्ता। शिवश्चरणोदकधारकः। अतः परं को महान् भवेत्। तदाह। यत्पादनखावसृष्टमहंणाम्भो विरिञ्चेन ब्रह्मणोपहतं समर्पितम्। अहंणाम्भः पूजासाधनोदकम्। गङ्गेति यावत् शेशं महादेवसहितं जगत् पुनाति। नखावसृष्टमिति भिन्नं वा। तेन ब्रह्माण्डभेदेन यदा

चरणजलमागतमलकनन्दादिरूपं तदपि सङ्गृहीतं भवति। अथवा। भगवदपेक्षया जलस्याऽतिहीनत्वं ज्ञापयति नखावसृष्टमिति। नखोदकं ह्यतिहीनम्। ईशस्य पावित्र्यमग्रे वक्ष्यते। शेषं पुनातीति पाठे भगवद्व्यतिरिक्तं सर्वमेवाऽऽब्रह्म तृणस्तम्बपर्यन्तं पुनाति। नखोदककर्तृकपावनापेक्षा यदाऽन्येषां तदा भगवत्पदार्थः को वा भवेत्। ननु कोऽपि माऽस्तु। अक्षरात्परस्यैव भगवत्त्वात्। तत्राऽऽह—लोक इति। वेदे तु स भगवान् भवत्येव। लोकसिद्धोऽपि वक्तव्यः। लोकस्तु ब्रह्माण्डमात्रदर्शी। अतो ब्रह्माण्डे यो नायकः स भगवानित्युक्तं भवति। भगवच्छब्दो निरतिशयब्रह्मवाचकः ॥२१॥

एवं युक्त्या प्रमाणेन च भगवत्त्वं स्थापयित्वाऽनुभावेनाऽपि भगवत्त्वमाह—

SRI SUBODHINI: “Please see a lot more! Though Goddess Laxmi is not affected through the “blemish” usually attributable to “ladies” (i.e. feminine) the glory of our Lord is being spoken, in another way!

There are three celestial deities, who are considered as important viz. Lord Brahma, Vishnu and Siva. Lord Brahma washes the holy feet of our Lord! Lord Siva has worshipfully worn the holy “water” of our Lord’s lotus feet on his head! Now how can there be anyone else greater than these two celestial deities?

It is said, that the “water”, (Ganga) which got emanated from the nail of our Lord’s holy feet was worshipped by Lord Brahma and consecrated this “water” by using it in his worship of our Lord! Later this “water” came to be called as the “Ganges river”! This “Ganga” purifies and sanctifies both Lord Siva and the entire Universe! This Ganga water had manifested at the time, when our Lord, as Sri Vaamana, had transcended the entire Universe, while “measuring” it with his foot! Later, this “water” came to be known as “Alakananda” and others, in this world. Even this “water” is regarded

here, as of “lower” category, by telling, that it has got emanated from the “nail” of our Lord! THE SACREDNESS OF OUR LORD IS TOLD BY SAYING, THAT THIS GANGA WATER PURIFIES EVERYTHING – FROM LORD BRAHMA TILL THE LEAST BLADE OF GRASS! Everyone also desires to be purified through the Ganga water. In this way, there is no one or an object greater than our Lord Himself.

OUR LORD IS GREATER BEYOND THE “IMPERISHABLE BRAHMAN” (AKSHARA)! Hence, it is said here, as to who is there, greater than our Lord, in this world? In the Vedas, our Lord has been glorified as the “greatest”! This “world” sees the entire Universe, and the Lord of this “Universe” (Brahmaanda) as “Bhagawan” (our Lord). This word of “Bhagawan” is the word for this “Brahman” and no one is greater or more glorious than our Lord, who is “Brahman”!

In this way, after establishing the glorious nature of our Lord, through logic and “proof” (evidence), now through “experience”, also, the glory of our Lord is being explained.

यत्राऽनुरक्ताः सहसैव धीरा व्यपोह्य देहादिषु सङ्गमूढम् ।

व्रजन्ति तत्पारमहंस्यमन्त्यं यस्मिन्नहिंसोपरमः स्वधर्मः ॥२२॥

VERSE 22 Meaning: “Brave devotees, instantly give up attachment to their bodies etc. due to their loving attachment to our Lord! They, in the end, through the grace of our Lord, attain the status and goal of being a “Paramahansa” – whose nature and attitude express absolute “non-injury” to anyone and boundless peace in their minds!” (AHIMSA AND SAANTHI.)

Hence, through discrimination (Viveka), a devotee should become “brave”! Alternately, through this love for

श्रीसुबोधिनीः यत्राऽनुरक्ता इति। यथा नखोदकमन्यदीयं सर्वार्थनाशकं तदेव भगवदीयं सर्वपुरुषार्थसाधकं तथाऽन्यत्राऽनुराग आत्मनाशको भगवति त्वल्पोऽपि रागः सर्वपुरुषार्थसाधकः। तदाह। **यत्र भगवति अनुरक्ता ये केचन।** न ब्राह्मणत्वादिनियमो न वा साधानान्तरापेक्षा। तदाह—**सहसेति।** एकमत्र बाधकं यत् कामना बलादागतविषयभोगो वा। तत्परिहारार्थमाह—**धीरा इति।** आपाततः सुखकरत्वं तेषाम्। अतो विवेकेन धैर्यं कर्तव्यम्। अथवा। धीरा अपि भवन्ति। अनुराग एवाऽसहायः साधनमपेक्षितं साध्यं फलं च साधयतीत्यर्थः। रागो ह्यन्तः करणधर्मः। स स्ववर्गं पुष्णाति। न तु स्ववर्गं नाशयति। भगवत्सम्बन्धं तु प्राप्य भगवता संस्कृतः स्ववर्गं सर्वमेव नाशयति। यतो यदेव बाधकं संसारहेतुभूतं तदेव स्ववर्गं सर्वं नाशयित्वा भगवत्पदं प्रापयतीत्युपलक्षणत्वाद्गस्य न द्वेषादिभिर्व्यभिचारः। देहादिषु रूढः सङ्गोऽहन्ताममतालक्षणः। तादृशमूढं सङ्गं व्यपोह्य। ऊढपदेन वेदेनाऽपि बोधितत्वं सूचितम्। यथा विवाहिता स्त्री न परित्याज्या तद्वद्देहादिषु सङ्गो न त्याज्य इति “**आत्मानं सततं रक्षेत्**” “**शरीरमाद्यं खलु धर्मसाधनमि**”ति। “**पुरुषस्याऽखिलाथद**” श्वै (?) वविधैर्वाक्यैर्जनितामपि बुद्धिं त्यजन्तीत्यर्थः। “**स जहाति मतिं लोके वेदे च परिनिष्ठितामि**” ति वाक्यात्। ज्ञाने तु तावानेव पुरुषार्थः। अत्र तु सोऽवान्तरव्यापार इत्याह—**व्रजन्तीति।** यत्राऽनुरक्तास्तद्व्रजन्तीत्यर्थः “**मद्भक्ता यान्ति मामपी**” ति वाक्यात्। नन्वस्य गौणफलत्वं भविष्यतीत्याशङ्क्याऽह—**पारमहंस्यमिति।** परमहंसैः प्राप्यम्। ननु क्रममुक्तौ ते वैश्वानरादिलोकमपि प्राप्नुवन्ति। तद्वदिदमप्यवान्तरस्थानं स्यादित्याशङ्क्याऽह—**अन्त्यमिति।** “**आनन्दमानन्दमयोऽवसानमि**” ति वाक्यप्रतिपादितम्। अतः परमन्यत्प्राप्तव्यं नाऽस्तीत्यर्थः। नन्वस्य धर्महेतुत्वाभावादवेदप्रतिषाद्यत्वेनाऽप्रामाणिकत्वं स्यात्। अतः पूर्वं निरूपितं न सन्मार्ग इत्याशङ्क्याऽह—**यस्मिन्नहिंसोपरमः स्वधर्म इति।** पूर्वकाण्डे धर्मः प्रतिपाद्यः। उत्तरकाण्डे ज्ञानसाध्योपरतिरविद्यायाः। एतद्वयमनुरागस्य स्वाभाविको धर्मः। यथा जलस्य रसः। अतो भक्तिधर्मप्रतिपादकत्वात्सर्ववेदानां न भक्तौ वेदविरोधः शङ्कनीयः। अहिंसापदेन च मुख्यो धर्मो निरूपितः। आलभतिर्न हिंसार्थ इत्यवोचाम। अतः सहजत्वाद्भक्तं प्रति विधिशक्तिरेव

कुण्ठिता न तु विरोध इति भावः। एतावता भगवन्माहात्म्यमनन्तं न कस्याऽपि वक्तुं योग्यमित्युक्तम् ॥२२॥

तर्हि भवान्-कथं वक्ष्यतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: NO SOONER A DEVOTEE GETS LOVE TO OUR LORD, THEN HE IS DEEMED TO HAVE ATTAINED ALL THE “GOALS” OF HIS LIFE!

Anyone else’s “water touched by his nail” is considered as “dirty and destructive”! But the “water”, which has emanated from our Lord’s holy feet is considered as the “conferrer” of all the desired “goals” of a devotee!

Attachment to “objects” leads to the destruction of the “Aatma”. BUT EVEN A LITTLE “LOVE” FOR OUR LORD, ENABLES THE DEVOTEE TO ATTAIN ALL THE OBJECTS AND GOALS OF A HUMAN LIFE! THIS DEVOTEE, WHO GETS “LOVE” TO OUR LORD, ATTAINS THE HIGHEST “BLISS” (ANANDA). There is no necessity for anyone to be a Brahmin or to do strenuous “Saadhana” (spiritual practice) to be blessed with this “love” for our Lord! In fact, it is said here, that all these “attainments and success” are attained by this “god-loving” devotee very quickly and without any difficulty. THE BIGGEST AND THE ONLY OBSTACLE IN THIS PATH OF “LOVE” TO OUR LORD, IS THE ENJOYMENTS OF OBJECTS, ATTAINED THROUGH THE STRENGTH OF THE DESIRES NURTURED BY THE MIND! The devotee who is able to expel these “objects and its attachment” is known as a “brave” (Dheera) person. This “bravery” very quickly endows the devotee, who loves our Lord, with bliss and joy! Hence, through “discrimination” (Viveka), a devotee should become “brave”! Alternately, through this love for

our Lord, a devotee becomes "brave" also, without the aid and help of spiritual practices (Saadhana), a devotee who is lovingly attached to our Lord, attains success and the desired results in this path. WHAT IS IMPORTANT IS TO LOVE OUR LORD FULLY! TO LOVE IS THE NATURAL INCLINATION OF THE INNER MIND! This love sustains the "Jeeva" and progresses it towards the attainment of our Lord. This devotee, after attaining everlasting "relationship" with our Lord and through the "purification" made by our Lord, is enabled to destroy everything "opposite" to our Lord's divine nature! Due to his earlier attachments to the various objects in this "world" (Samsaara), these "objects" were acting as "obstacles" in his path towards the attainment of our Lord's love and bliss! But this "love" for our Lord, enables the devotee to attain our Lord! Even "hatred", based on sincere devotion to our Lord (or hating our Lord intensely) enables the devotee to attain our Lord! The strong attachments to ones body etc. through "ego" and "mineness", are also destroyed, no sooner the devotee is able to attain "love" for our Lord! Brave devotees give up such strong attachments also very quickly. The word "Ooda" indicates that this "truth" has been explained in the Vedas also!

Like a duly married wife should not be given up, in the same way, one should not give up the "connection" to ones own body! It has been said in the scriptures that, "one should always protect oneself!" "Certainly this body is to be given the first importance, as it is the instrument and basis for practicing Dharma". (SAREERAM AADHYAM KHALU DHARMA SAADHANAM). The body is very important, so that the "Purusha" (person) can attain his desired goals. BUT

LOVING DEVOTEES OF OUR LORD GIVE UP EVEN THESE VEDIC SAYINGS. TRUE DEVOTEES OF OUR LORD GIVE UP, THROUGH OUR LORD'S GRACE, THE INTELLECT ORIGINATED BY THIS WORLD AND THE VEDAS!" These sacred saying emphasizes the fact, that true devotees of our Lord give up their attachments to their "bodies" etc.

Especially in the path of "Jnana" (knowledge), THE GIVING UP OF ATTACHMENT TO THE BODY IS CONSIDERED AS THE MAIN GOAL! In this path of "Bhakti", attainment of "Jnana" and the giving up of "attachment to ones body etc." are treated as "lower", complementary ordinary factors, to the main goal of love for our Lord!

HE, WHO IS LOVING TO OUR LORD, ONLY REACHES NEAR TO OUR LORD! Our Lord Himself has declared this. "MY DEVOTEE ATTAINS ME ONLY"! These devotees attain the results and effects usually attained by the "Paramahansa" devotees!

A doubt may arise here. Will these devotees, step by step, attain, the world of "Vaiswanara" and others, in their journey towards "liberation"? or will they attain only lower results of having to attain lower category worlds — status? Answering these doubts, it is said that, "ATTAINING OUR LORD IS THE END RESULT OR GOAL"! This has been clearly said in the sacred scriptures that, "THE END OF THIS BLISSFUL STATE IS THE MERGER INTO BLISS ONLY"! Thus, after attaining this state, there is no other higher state remaining to be attained. Will this state be not a "righteous path" due to the absence of the cause for this state as "Dharma", and this "state" being not

mentioned in the Vedas? Removing this doubt, it is said THAT NON-VOLENCE OR NON-INJURY IS HAILED AS THE GREATEST AND HIGHEST "DUTY" OR DHARMA! In the earlier part of the Vedas (Poorvakhanda), there is the description of "Dharma". In the latter portion of the Vedas (Uttarakhanda) there is the description of "peace", without "ignorance" i.e. through "Jnana" (knowledge). Both of these are natural attitudes or behavior of a true devotee of our Lord, who has intense love for our Lord! LIKE IN WATER, THERE IS "RASA" OR "RELISH" (TASTE) AT ALL TIMES! In this way, all the "Vedas" expound "Bhakthi" to our Lord only, and none should have the view, that the "Vedas" are against "Bhakthi"!

Through emphasizing the necessity of "Ahimsa" (non violence), it is said, that this is a very important "duty"! Our Sri Mahaprabhuji says here, that the word "Aalabhana" used in the Vedas do not indicate the meaning of "violence or injury" at all. Hence, the qualities of non-violence and attainment of "peace" are attained by a sincere devotee of our Lord, as a matter of course (i.e. naturally). DUE TO THIS, THE GLORY OF OUR LORD IS LIMITLESS AND NO ONE CAN DESCRIBE HIS GLORY ADEQUATELY!

Sage Sounaka may get a doubt now, as to how Sri Soota will be able to tell about the glory of our Lord, when it is said, that no one can ever hope to explain the glory of our Lord? Hence, Sri Soota tells the following, with this "doubt in his mind.

अहं हि पृष्टोऽर्थ्यमणो भवद्भिराचक्ष आत्मावगमोऽत्र यावान्।
नभः पतन्त्यात्मसमं पतत्रिणस्तथा समं विष्णुगतिं विपश्चितः॥२३॥

VERSE 23 Meaning: "Oh Sri Sounaka and wise sages! All of you have the brilliance of the sun! I will tell only that much, which I have come to know, by way of answering your questions! Although the sky is very vast but the birds are able to fly in the sky, as per their capacity only! In the same way, whatever little I know of our Lord, who is ever-expansive and limitless, in His virtues and qualities, I will speak about our Lord using my own little knowledge, as the proof and evidence!"

श्रीसुबोधिनी: अहं हीति। हे अर्य्यमणः ! सूर्यसङ्काशाः। अनेन भवद्भिरवोद्योतिताः स्मारिता भगवद्गुणाः स्वमाहात्म्येन वा बोधितास्ते भवद्भ्यो वक्तव्याः। अतो न ममाऽपूर्ववक्तृत्वं किन्तु नुवादकत्वमिति न ब्राह्मणोपदेशकृतोऽपि दोषः। अत एवाऽऽह—हीति। अहं पृष्ठो भगवद्गुणवर्णने आज्ञप्तो भवद्भिरवाऽऽचक्षे। भवद्भिरित्युभयत्र सम्बध्यते। परं स्वबुद्ध्यनुसारेण। तदाह—आत्मावगमोऽत्रयावानिति। यद्यपि “अर्थं बुद्ध्वा वाक्यरचना नामे” ति न्यायेन वाक्यावगमः समायात्येव तथापि वेदपाठकवत् कथनं व्यावर्तितम्। तथा सत्यर्थावबोधो न स्यादिति। ननु किमेतावता स्यात्। भगवद्गुणानां सर्वेषामनिरूपणात्। तत्राऽऽह—नभः पतन्तीति। पतत्रिणो गरुडादयो नभ आकाशमात्मसममेवोत्पतन्ति। न त्वाकाशविशालतानुरोधेन। तथापि खेचरत्वं सिद्ध्यति। तथा ममाऽपि भगवद्गुणवक्तृत्वं सेत्स्यतीति भावः। ननु विषमो दृष्टान्तः। क्रिया तु परिच्छिन्नैव भवति। ज्ञानं त्वपरिच्छिन्नविषयकमपि भवतीत्याशङ्क्याऽऽह—तथा सममिति। विपश्चितो ज्ञानिनोऽपि विष्णोर्व्यापकस्य गतिं चरित्रं स्वयोग्यतानुसारेणैव जानन्ति। अन्यथा किञ्चिज्ज्ञत्वं न स्यात्। भगवत्तुल्यता च स्यात्। गतिमित्येकवचनं सर्वोऽपि गुण आकाशतुल्य इत्येकोऽपि गुणो न कैश्चित्सम्यगवगम्यत इत्युक्तम्। अतो न केवलं ममैवाऽयं दोषः किन्तु विषय एव तादृश इति ॥२३॥

एवं न्युनवक्तृत्वदोषं परिहृत्य पृष्ठे उत्तरमाह—

SRI SUBODHINI: "Oh sages with the brilliance of the sun! Through all of you only, I have got

enlightened, and am able to remember the glorious "virtues" of our Lord. Alternately, through your own glory only, I have been able to understand all this (i.e. the glory of our Lord). I am going to tell you all, only the glory of our Lord, which I have learnt from you only (i.e. through your grace and blessings). I am not going to tell you anything new. I am only following or reiterating, what I have learnt from you all! Though, I am not a "Brahmin, there is no "blemish" at all for all of you to listen to the glory of our Lord! It is all of you only, who have given me the "order" to speak about the glory of our Lord and in this way, it is only "all of you" who are going to tell the glory of our Lord through me, as an instrument! But I will tell only, as per my own intellect! i.e. I will tell that much only, which I have been able to grasp or learn through my intellect! I will not speak about the glory of our Lord, like the present day advocates of Vedic chanting — who chant the Vedas without understanding it's meaning — but I will tell that much only, for which, I have been able to understand the meaning — using my understanding as the proof and evidence!

But, what is the use of this exposition only, when I am not capable of expounding all the "Gunas" (virtues) of our Lord?!" Sri Soota while expressing this "doubt", in a regretful way, says, that in the sky, birds such as Garuda fly as per their capacity only. They are not able to fly throughout the entire length and width of the sky. Even then, these birds are said to fly in the sky! In the same way, "I also will speak about the glory of our Lord, as per my capacity"! This example is not proper as the "action" (Kriya) is done, within a small place, but the subject of "Jnana" is very expansive and

limitless! But this “doubt” is removed by telling that, “EVEN THE JNANIS ALSO REALIZE AND UNDERSTAND THE GLORY, LEELAS AND LIMITLESS, ALL PERVASIVE NATURE OF OUR LORD, ONLY AS PER THEIR CAPACITY AND DESERVING NATURE! If this was not true, then, they will become “equal” to our Lord, as nothing will remain to be known about our Lord! (i.e. if they have the capacity to know everything about our Lord).

The entire gamut of our Lord’s “virtues” are compared to the vast and limitless sky. As such, no one is capable of knowing or explaining fully, even one of our Lord’s “Gunas”! Hence, I am not the only one, who has the “blemish” of not being able to know fully our Lord’s “Gunas”! This subject of our Lord’s “virtues” is such, that no one can know or understand our Lord at all, unless our Lord enables the devotee to know, at least a “little” about Himself!

Thus, keeping aside his “blemish” of being able to tell only a “little” of our Lord’s “glory”, Sri Soota begins to give replies to the questions asked – as per the following verse.

एकदा धनुरुद्यम्य विचरन् मृगयां वने ।

मृगाननुगतः श्रान्तस्तृषितः क्षुधितो भृशम् ।

जलाशयचक्षाणः प्रविवेश तमाश्रमम् ॥२४॥

VERSE 24 Meaning: “At one time, the emperor Parikshit, went to the forest, having taken his bow and arrow, with a view to go “hunting”. He, following the wild animals got tired in this process. He was suffering from intense hunger and thirst! He could not see any

lake or source of drinking water nearby; He entered into a hermitage, which he saw, at that time!"

श्रीसुबोधिनी: एकदेति। राज्ञः प्रमादाच्छापो जात इति वक्तुं स्वभावप्रवृत्तेरनर्थहेतुत्वं बोधयति। धनुरुद्यम्येति वधाभिनिवेशः सूचितः। वने मृगयां पारधिवच्चरन् धावतो मृगाननुगतः। मृगसङ्गात्तच्छोकोऽस्याऽपि सञ्जातः। “आरण्याः पशवः कनीयांसः शुचा श्रुता” इति श्रुतेः। अत एव श्रान्तः। देहवैल्कव्यं जातम्। तृषितः क्षुधितोऽपि जातः। दोषत्रयमुत्पन्नमित्यर्थः। अन्यथा महावीरस्य निरन्तरयुद्धकरणेऽप्यक्षीणबलस्य कथं श्रमादि स्यात्। तस्मादुष्टानुगमनं न विधेयम्। भृशमिति। सोढुमशक्यम्। दोषोत्पन्नस्य श्रमादेर्दोषजनकत्वमेव न गुणजनकत्वमिति वक्तुं तादृशस्य दोषान्तरमपि जातमित्याह—जलाशयमिति। अचक्षाणः अपश्यन्। जलाशयानामपि देवत्वात्तं प्रति तेऽपि तिरोहिता इति भावः। प्रकर्षेण प्रवेशः अपृष्ट्वा अननुज्ञातः। अतः स्थानपर्यन्तं गमनम्। तमिति प्रसिद्धम्। पराभूतद्रौणिमन्त्रस्थानम् ॥२४॥

स्वतो दोषव्याप्तस्य सदृशनेऽपि न सद्बुद्धिरुत्पन्ना। यथा सन्निपातव्याप्तो हविषाऽपि म्रियते तथा जातमित्याह ददर्शेति त्रिभिः सादृष्टैः। तत्र द्वयेन मुनेः स्वरूपं वर्णयति तस्य दोषाधिक्याय—

SRI SUBODHINI: King Parikshit, at one time, got a curse on himself, due to his “pride”! With a view to tell this incident, Sri Soota explains all the actions and it’s causes! By carrying his bow and arrow, it is indicated, that King Parikshit was intent on “killing” animals. Like a hunter, the king has been spoken of running behind the animals, with a view to hunt them down! In this process, he got tired. He was anxious through intense hunger and thirst. In this way, he got into the web of three types of “blemishes”. If this was not so, how can King Parikshit get “tired”, especially when he was used to fight, continuously, in the battle field, for long hours? He now got tired, as he followed the

“cruel” animals! The king was not able to put up or tolerate the hunger, thirst and tiredness now! (Bhrisam). All other “blemish” got originated from his “efforts”, and now the origination of good “virtues” got stopped! He could not see any nearby lake or source of drinking water. Lakes are celestial in nature and they now “hid” themselves from the “blemishful” King Parikshit! He entered into the hermitage of a sage without seeking his permission! He went deep inside the sage’s private quarters (i.e. where he was). This place had been used by Aswathaama, the son of Dronaacharya, after his defeat, for the sake of his future planning!

It is said, that a person, who has been fully affected by “blemish” is not able to get a “good intellect”, even after getting the “Darsan” of a Mahaatma! Like a terminal disease, leads certainly to the death of a person! In the same way, it happened with the king also. This incident is explained in the following 3½ verses. Through 2 verses, the state of the sage is being described, with a view to explain the “gross” nature of the “blemish of the king!

ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ।

प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् ॥२५॥

स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ।

विप्रकीर्णजटाच्छत्रं रौरवेणाऽजिनेन च ॥२६॥

VERSES 25 and 26 Meaning: “The king saw, there, a sage having seated peacefully, and with closed eyes! He had withdrawn his senses, vital, air, mind and intellect from outside and has stopped them in his “inside”! He had risen above the “three states”, and was merged in “Brahman”, having given up all types of actions! He was

covered with disheveled locks of hair, and was wearing the skin of a black deer." (25 and 26).

श्रीसुबोधिनीः मुनिमिति श्रवणमनने ब्रह्मविषयके सिद्धे तस्येति ज्ञापितम्। **आसीनमिति** निदिध्यासनपरत्वम्। योगे चाऽऽसनं तृतीयमङ्गम्। अतः पूर्वद्वयमप्यर्थादुक्तं भवति। **शान्तमिति** प्राणायामेन मनोनियमनमुक्तम्। **मीलितलोचनमिति** प्रत्याहरः। ध्यानधारणे वक्तुं प्रत्याहारमेव विशदयति—**प्रतिरुद्धेति**। अथवा। **मीलितलोचनमिति** विषयाणामप्रतिबन्धकत्वं सूचितम्। प्रतिलोमतया रुद्धा अन्तर्नीता इन्द्रियप्राणमनोबुद्ध्यो येन। एवं बाह्यविषयान्तर्विषयनिवृत्त्यनन्तरं स्वस्वरूपे विद्यमाने भगवति आ समन्ताद्रतः अनुरक्तः। तेन स्वरूपेण भगवत्सेवक इत्युक्तम्। अनेन ध्यानधारणे अपि सूचिते। समाधिमाह—**स्थानत्रयादिति**। जीवस्य चत्वारि स्थानानि जाग्रत्स्वप्नसुषुप्तिसमाधिरूपाणि। तत्र भगवतः कार्यद्वयं गुणाः स्वरूपं च क्रमेणाऽभिव्यक्ता (?) भासन्ते। अतोऽस्य स्थानत्रयात्परं समाधिं प्राप्तस्य स्वरूपं भासत इत्यर्थः। न केवलं भानमात्रं किन्तु फलमपि जातमित्याह—**ब्रह्मभूतमिति**। “ब्रह्म वेद ब्रह्मैव भवती”ति श्रुतेः। असम्प्रज्ञातसमाधित्वज्ञापनायाऽऽह **अविक्रियमिति**। सर्वविकाररहितम्। अनेन देहायुर्वृद्धिक्षयादिकमपि निवर्तितम्। मनोव्यापारोऽपि निराकृतः। केवलं स्वरूपेणैव भगवन्तं सेवत इत्युक्तं भवति। बहिःश्रोपघातकनिराकरणप्रकारं पूर्वमेव कृतवानित्याह—**विप्रकीर्णैति**। विप्रकीर्णा भिर्जटाभिराच्छन्नम्। रुरुर्बहुशृङ्गमृगः। रौरवेण चर्मणा कृष्णाजिनेन चोपर्याच्छन्नम्। एतावता बहिरन्तर्व्यवस्थया स सर्वथा न प्रार्थनीय इति सूचितम् ॥२५॥२६॥

तादृशमपि याचितवानित्याह—

SRI SUBODHINI: The word “Muni” (sage) emphasizes the nature of hearing and contemplation of the sage. The word “Aasan” (seat) emphasizes his “one pointed attention and merger” within himself. In the 8-fold “Yoga”, a proper “pose” or “Aasan” is the third step. Hence, the first two steps (Yama and Niyama) are also referred to here. Through the word “peaceful”

for long hours? He now got tired, as he followed the

(Saantha), the control over the "mind", through the use of "Praanayaama" (breath control) has been referred to. His eyes were closed, and this indicated the stopping of his senses, from going "outside"! The twin steps of "meditation" and "concentration" are referred to here, through the word "stopped" (Pratirudha). In other words, he had made his mind, senses, vital air and intellect, go "inside" him! In this way, he was freed from both inside and outside objects, and he was, now totally established with love, in our Lord, who was seated in his heart! By this process, he is called here as the "servant of our Lord" and through this, his concentrated meditation on our Lord is indicated.

The sage is told here to have "crossed" the three states viz. the waking state, the "dream" state and the "deep sleep" state. The "Samaadhi" state is the 4th state of a "Jeeva". Here, in this verse, our Lord's virtues and divine nature have been told, one by one. In this way, the sage is told to have gone into the 4th state, having crossed over the three usual states. HE HAD ATTAINED THE STATE OF "BRAHMAN" (THE HIGHEST TRUTH). It has been said in the scriptures, that "HE WHO KNOWS BRAHMAN BECOMES BRAHMAN ONLY". This "merger and union" with Brahman (Samaadhi) can never be known or realized by any "outsider". Hence, this is called as "incontrovertible and unknowable" state (Asampragnata). The sage had become "actionless", without any "aberration" (Vikaara) or change. Even his "longevity" was at a "standstill", due to this state of being merged in Brahman. (i.e. he was beyond all limitations of age etc.) All the actions of his mind have been also totally destroyed. HE WAS SERVING OUR LORD WITH HIS AATMA! He was

seen covered by the skin of the deer of many horns (Ruru deer). In this way, he was withdrawn from, both his inside and outside. It was not appropriate, therefore for the king to make a prayer to such a sage. This is what is indicated.

But the king "begged" to such a sage also! This is being told now.

विशुष्यत्तालुरुदकं तथाभूतमयाचत ।

अलब्धतृणभूम्यादिरसम्प्राप्तार्घ्यसूनृतः ।

अवज्ञातमिवाऽऽत्मानं मन्यमानश्चुकोप ह ॥२७॥

VERSE 27 Meaning: "The throat of the king was dried up without drinking water! He now begged for water to this sage! He did not get the usual welcome of a seat to be seated, (a place to sit), warm and sweet words of welcome and materials of refreshment! The king now regarded, that he was "insulted" by the sage, on his own, and got angry and upset with the sage (who was still in "Samaadhi" state)!"

श्रीसुबोधिनी: विशुष्यत्तालुरिति। विशेषेण शुष्यत्तालु यस्य। शोकेनैव तालुशोषणम्। तथाभूतमिति। पूर्वोक्तधर्मयुक्तम्। याचनमपि दोष एव। तेन दोषेण दोषान्तरमप्युत्पन्नमित्याह—अलब्धेति। "तृणानि भूमिरुदकं वाक् चतुर्थो च सूनृता। एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचने" ति सद्धर्मः। तज्च तस्मिन्नदृष्ट्वा वा स्वस्य शिक्षकत्वं च स्मृत्वा शिक्षार्थमिव कोपं कृतवान्। न लब्धा (?) तृणं, भूमिः। आदिशब्देनोदकम्। तृणभूमौ आदिर्यस्येति। जलस्याऽपेक्षितत्वादेवमुक्तम्। राजनिमित्तं विशेषधर्मोऽर्घ्यादिः। न सम्प्राप्ता अर्घ्यादिसूनृतान्ता येन। राजसु ब्राह्मणैः पाद्यस्याऽकर्तव्य - त्वादर्थग्रहणम्। तदप्राप्तौ दोषेण हेत्वन्तरं कल्पयति—अवज्ञातमिति। निषेधाभावाच्चेवप्रयोगः। यदि स्वयमेव जलादिकं ग्रहीयात्तदाऽपि न दोषः स्यात्। आपद्धर्मत्वात्। परमभिमानेन तदपि न कृतवान्। तदाह—आत्मानं मन्यमान इति। दोषेण दृष्टेः प्रतिरुद्धत्वात्तत्स्वरूपमविचार्यैव केवलं चुकोप। हेत्याश्चर्यं ॥२७॥

क्रोधः शिक्षार्थमपि भवति। मन्युस्तु द्विष्ट एव। तदा तस्याऽन्यदोषद्वयमुत्पन्नमित्याह—

SRI SUBODHINI: His throat had got parched! To “beg” is also considered as a “blemish”. Now, a new “sin” or “blemish” got originated through the previous “blemish”. It is said, that the king did not get anything (of welcome). It is said, in the scriptures that, “In the houses of noble persons, there is always the presence of grass, earth, water and guileless sweet words of welcome”! This indeed is the highest duty of an ideal householder, with reference to his welcoming the guests!

On seeing the absence of all these materials of welcoming him, at this place of the sage, the king got anger, regarding himself as the giver of “punishment”. He now decided to “punish” the sage! — as he did not get any due “welcome” at all! He did not get a seat to sit on! Nor a place on the earth to sit! He did not get even water to quench his thirst!

It is said, that a king should be accorded a “special” welcome! He did not get any “refreshments” nor a “welcome” through sweet words! The Brahmins are not supposed to wash the feet of the kings. But they are welcomed, through the offer of “water”. The king now felt, that he was “insulted”. In fact, on seeing the “state” of the sage, the king should have taken “water” etc. by himself and through this, he would not have got into any blemish! BUT “PRIDE” WAS RULING THE KING NOW! HE NOW THOUGHT, FOR NO FAULT OF THE SAGE, THAT HE WAS INSULTED! His blemish had affected his vision, and this made him, forget to see the exalted and divine nature of the state, in which the sage was seated and merged! HE NOW GOT ONLY ANGER!

This sort of pride with anger is really astonishing and surprising on the part of the king (the syllable “Ha” (ah!) expresses this utter surprise).

Anger is used to punish the offender. But the word used here is “Manyu”, which includes hatred and antipathy too, along with anger! In this way, along with the previous blemish, the king now got involved into two more types of “blemish” — this is being told.

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्हितात्मनः ।

ब्राह्मणं प्रत्यभूदब्रह्मन् मत्सरो मन्युरेव च ॥२८॥

VERSE 28 Meaning: “Oh Brahmin! the king had never got hatred and anger on anyone previously, especially arising out of hunger and thirst! But, now, he got anger very quickly on this Brahmin sage!”

श्रीसुबोधिनीः अभूतपूर्व इति। कदाऽप्येतादृशो दोषो नोत्पन्नो यस्तु ब्राह्मणे मत्सरः। सहसेति विचारोत्पत्तिर्निवारिता। देहधर्मा एव प्रबला जाता इत्याह—क्षुत्तृड्भ्यामिति। आत्मा अन्तःकरणं यस्य। एवं ब्राह्मणातिक्रमं श्रुत्वा शौनकस्य क्षोभो मा भवत्विति ब्रह्मन्निति सम्बोधनम्। ब्राह्मण एव मत्सरो मन्युश्च जातः। परोत्कर्षासहनं मत्सरः। एवं दश दोषा उत्पन्नाश्चकारेण समुच्चिताः ॥२८॥

उपसंहाराय दोषाणां फलमाह—

SRI SUBODHINI: The king never before had got into such a “blemishful” state — that too to the extent of getting hatred to the Brahmins! The word “very quickly” (Sahasa) is used to emphasize the abrupt action of the king! He now gave more importance to his own “bodily” needs (i.e. hunger and thirst). His “bodily” sufferings now affected his inner mind. He now crossed the boundary of decent behavior by getting upset and hatred to the Brahmin.

Sri Soota addresses Sage Sounaka as, "Oh Brahmin!" with a view to ensure, that the sage should not get disturbed on hearing this unforgivable conduct of King Parikshit. The king got very upset and began to "hate" the sage. Inability to tolerate or accept the progress of another is called as "hatred". In this way, the king got 10 types of "blemishes", and this is indicated by the use of the syllable "Cha" (and) – as a group.

With a view to end this topic, the "result" arising out of the "blemish" (Dosham) is being explained.

स तु ब्रह्मऋषेरंसे गतासुमुगं रुषा ।

विनिर्गच्छन्धनुः कोट्या निधाय पुरमागतः ॥२९॥

VERSE 29 Meaning: "The king was filled with seething anger! He took a dead serpent, with the edge of his bow, and placed it on the shoulder (neck) of this great Brahmic Rishi (sage, who had realized "Brahman")! Afterwards, the king got out of this hermitage and came back to the city."

श्रीसुबोधिनी: स तु ब्रह्मऋषेरिति। तुशब्देन पूर्वग्लानिनिवारिता। कार्यस्य जातत्वात्। कले: स्थानप्रदानाद्धि ब्राह्मणातिक्रमे मतिः। ब्रह्मभूतस्य ऋषेरिति प्रमेयप्रमाणोभयबलवत्त्वं सूचितम्। तन्नित्यम्। अंस इति। नीयमानः सर्पः शिरसः साक्षाद्ब्रह्मत्वादंस एव पतितः। तस्य वा हस्तोऽग्रे न चलितः। सर्पं हत्वा मरणानन्तरं गतासुं तमुत्थाय विनिर्गच्छन् धनुःकोट्योत्थाप्य अंसं निधाय स्वपुरमागतः। मृगयां गतो धनुषः स्वस्य च कार्यं कृत्वा समागतः। तत्रैव निकटे तिष्ठेच्चेत्सान्त्वयेदपि बालकम् ॥२९॥

ननु तथा करणे राज्ञः कोऽभिप्रायः? तत्राऽऽह—

SRI SUBODHINI: The king put a dead serpent on the shoulder (neck) of this "Brahmarishi"! It is said, that "As the king had given due place to the "Kaliyuga", he got the thought of insulting the "Brahmin". The word

“Brahmarishi” indicates, that the sage had become “Brahman” — with the power and strength of “evidence” (Pramaana) and of our Lord (Prameya). This state of “Brahman” was in him on a permanent basis (Nithya).

The serpent, which was placed by the king on his head came to rest on his shoulder and neck — especially when the head was the actual form of the highest truth viz. Brahman — hence, the raised hand of the king could not proceed further, than the neck! When the king got out of the hermitage, he had killed a serpent and had placed this dead serpent onto the shoulder of the sage using the corner of his bow! He now came to his city. The bow was used to do hunting, as also this act of great “blemish”. If the king had stayed back there only (in the hermitage), then, he could have assuaged the anger of the son of this sage.

What was the point for this sort of action on the part of the king? This is being answered as follows (i.e. why did he do like this?)

एष किं निभृताशेषकरणो मीलितेक्षणः ।

मृषासमाधिराहोस्वित्किं नु स्यात्क्षत्रबन्धुभिः ॥३०॥

VERSE 30 Meaning: “Has this sage, really, controlled his senses (i.e. having brought under his control) and then only had closed his eyes? Or is he “acting” as having got into “,Samaadhi,” in a false and cheating way? Or, has he thought or concluded, as to what he has got to do with the warrior princes? (i.e. ignored the warrior class, being a Brahmin!).”

श्रीसुबोधिनी: एष किमिति। निभृतान्यशेषाणि करणानि यस्य। तादृशो भूत्वा किं मीलितेक्षणः। आहोस्विदस्मद्वञ्चनार्थं मृषासमाधिज्ञापको मीलितेक्षण इति। ननु तथा ज्ञापने किं प्रयोजनम्? तत्राऽऽह—किं नु स्यादिति। नु इति

वितर्को। निश्चये वा। क्षत्रबन्धुभिः किं स्यादागतैर्गतिर्वा। क्षत्रबन्धुत्वज्ञानं योगात्। यद्यपि मृषासमाधित्वेऽपि न किञ्चिदनेन कर्तुं शक्यते तथापि चित्तसमाधानार्थमेव विचार उत्पन्न इत्यर्थः ॥३०॥

एवमविचारितकृतेरनर्थपर्यवसायित्वमाह—

SRI SUBODHINI: The king had got serious doubts on the genuineness of this sage. Has he really conquered his senses and closed his eyes? “It is also possible that he might be cheating me and for this sake, may feign as though he was in deep union with our Lord (Samaadhi). For this sake, he might have closed his eyes also! He might have, perhaps, also thought, that what is the benefit for the member of the warrior class to come to him?” (i.e. benefit for the sage). And, with this thought he might have ignored the king! The king thought, that this Brahmin sage might have identified the king as a member of the warrior class, through his power of Yoga. He must definitely be in a false and pseudo “Samaadhi”, with the thought, that as to what harm can this Kshatriya king do to him? With this thought, he might have “insulted me” in this way!” The king was trying to make his own mind understand in this way - (in a false way,) with a view to justify his action!

The result of this “thoughtless” action of King Parikshit is being told, through the following verse.

तस्य पुत्रोऽतितेजस्वी विचरन् बालकोऽर्भकैः ।

राज्ञाऽघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥३१॥

VERSE 31 Meaning: “The most brilliant son of this sage was going along with his friends. When he heard of the “sin” committed by the king on to his father, he spoke thus, instantly!”

श्रीसुबोधिनीः तस्येति। पुत्रान्मो नरकात्रायत इतिपुत्रः। स चेदस्यात्र त्रायते पुत्रत्वादपगतः स्यात्। अतितेजस्वी च। अनेन सामर्थ्यं द्योतितम्। अविवेकहेतुमप्याह। अर्भकैः सह बालक एवाऽऽश्रमप्रान्ते विचरन्। राज्ञा अपराधं पापं वा प्रापितं श्रुत्वा। मृतसर्पस्पर्शोऽपि पापं भवति। पापान्मरणमिति मरणं वा। आश्रमस्थवधेन वा। अपराधपक्षे राजकर्तृकोऽपराधो मुनिपर्यवसायी जात इति। तातेति स्नेहनाम। तत्रेति। यत्रैव श्रुतस्तत्रैवेदमब्रवीत् ॥३१॥

अग्रे दण्डनिरूपणार्थं दण्डयोग्यतामाह त्रिभिः। अधर्मस्वामिद्रोहौ दण्डनिमित्तं राजनिष्ठम्। दण्डनसामर्थ्यञ्च स्वनिष्ठम्। तत्र प्रथमं दोषमाह—

SRI SUBODHINI: The sage had one son. A son is called as “Putra”, as he is expected to save his father from the hell of “Punnama”. A son, who cannot redeem his own father from this hell, loses his status as a “son”! But the son of Sage Sameeka, viz. Shringi, was very powerful and brilliant. As such, his “capacity” is being described. He was also “lacking in discrimination” (Aviveka) — as he was told to be “roaming”, along with other boys, in the Aashram!

Shringi heard about the offence and sin of the king — especially, a person commits an act of “sin”, when he touches a dead snake! Sin always leads to death as sin is symbolic of death! Moreover, the serpent was killed perhaps inside the holy premises of this hermitage — an act, which is more sinful! The word “Tata” used here, expresses the love of the son to his father! The son of the sage began to speak, in the following way, at the very same place, where he was told about the offence of the king!

Through the following 3 verses, the “deserving” nature of the “punishment” is being told, for the sake of giving the due punishment. The king deserves to be punished, as he had committed an offence against the

sage. Moreover, the son of the sage had the capacity to punish the offender. He now speaks about the "first offence" committed by the king.

अहो अधर्मः पालानां पीन्वां बलिभुजामिव ।

स्वामिन्यधं यद्दासानां द्वारपाले शुनामिव ॥३२॥

VERSE 32 Meaning: "Alas! See the unrighteous action of these rulers, who are supposed to protect their subjects! These rulers have become like the fat dogs having eaten the offerings "Bali" (oblations offered to celestial deities and manes) and they do not hesitate from offending, even their "masters"! (although these dogs are fed and made "fat" with a view to protect their masters!)"

श्रीसुबोधिनी: अहो इत्याश्चर्ये। पालानामधर्मः। धर्मपालका अधर्म निराकुर्वन्ति। न तु कुर्वन्तीत्याश्चर्यम्। आश्चर्याभिनिविष्टो ध्यायन्नेदमाश्चर्यमिति ज्ञातवान्। अतोऽधर्महेतुं वदन् स्थानविशेषं प्राप्य तस्य हेतुत्वं ज्ञापयन् दृष्टान्तमाह—**पीन्वामिति।** स्थूलत्वमेवाऽधर्मकरणे हेतुः। नीचा राज्येन पुष्टा अधर्मं कृतवन्त इत्यर्थः। यथा श्वानो बलिना पुष्टा बलिदातारमेव भक्षयन्ति गृहं वा प्रविशान्ति। ब्राह्मणानां राज्यद्वयम्। स्वराज्यं बहीराज्यं च। बहीराज्यं स्वभोग्यं न भवतीति स्वराज्यसाधकत्वेन विनियुक्तम्। अत एव क्षत्रियाः स्थापिताः। ब्रह्मणा निर्मिता भूःकश्यपेन च दत्ता। तथा परशुरामेण रघुनाथेन च। तथापि यद्ब्राह्मणैर्बहीराज्यं न कृतं तदन्तस्तत्करणार्थम्। तदेवाऽऽह—**स्वामिन्यधमिति।** दासानां यत्स्वामिन्यधमपराधकरणं पापं तच्छुनामिव जातिदोषेणाऽविवेकेन च जातम्। **द्वारपाले** द्वारपालने ये विनियुक्ताः श्वानः। द्वारपालनार्थं वा। ते तथा अज्ञानात्स्वामिनमेव भक्षयन्ति गृहं वा प्रविशत्विति तथा समाध्यर्थमेव राजा विनियुक्तः समार्धिं वा करोत्वस्मत्पूजां करोत्विति। एवावता शुनस्तुल्यता राज्ञो निरूपिता ॥३२॥

विषमदृष्टान्तशंकायामाह—

SRI SUBODHINI: "Alas"! — this word expresses "surprise"! He said, "Please see the unrighteous action of the rulers! — who are supposed to protect!" The rulers are expected to ward off "Adharma" and not commit them! This is the "surprise"! The boy, utterly surprised at this unrighteous action of the king, began to think further, about this and says, giving an example. "These kings have become fat! This is the reason for their unrighteous offences! Low-minded kings, having got strength, usually commit wrong actions, using their powers! Like a dog, who is made fat and protected through the food given by its master, runs after the master to bite him!; or even enters into his house! In the same way, these "kings" have begun to rule!"

The Brahmins have two "places" (territories); one inside viz. connected with their "Aatmic life" or "residence" (spiritual residence) and the second one viz. their outside "physical" house! The "real" Brahmins are always engaged in the spiritual practices to sustain and progress their "inner house" — as these Brahmins have been specially "appointed" by our Lord, only to do this specific task! The Brahmins are not supposed or expected to enjoy the "external physical" enjoyments or "territories"! Hence, our Lord has established the "warrior class" (Kshatriyas) to do this "outside" task of rulership and protection.

Lord Brahma has created this earth, and had given this earth to the Brahmins through Sage Kashyapa, Sri Parasuraama and our Lord Sri Raamachandra. In spite of getting this earth, the Brahmins did not opt to rule the "earth", and instead opted to rule the inner kingdom! It is said, that the warrior class has been "appointed" by the Brahmins to rule the "world". But, these rulers

have now become totally filled with the attitude of "sin", towards their own "Brahmin masters"! — instead of being grateful and righteous! Despite being "servants", they have become, due to their blemish of being born in a lower caste and utter foolishness, ungrateful, and are seen committing offences against their masters, like the ungrateful dogs! The dogs are kept to guard the entrance doors. In the same way, the kings are also kept by the Brahmins. But the dogs due to their ignorance "bite" their masters! The dogs are expected to prevent anyone from entering the house without permission — but these dogs enter into these houses, by themselves (forcibly). In the same way, the Brahmins, with a view to protect the inner kingdom of "Samaadhi" have appointed the kings to protect and look after the "external" outside! But it is said here, that, these rulers are now telling the Brahmins, "Do not indulge in "Samaadhi". Give up this activity and worship and serve us only"! In this way, the rulers are compared to the "dogs", who are ungrateful!

Perhaps this "example" may create confusion. Hence, this is appropriately answered through the next verse.

ब्राह्मणैः क्षत्रबन्धुहि द्वारपालो निरूपितः ।

स कथं तद्गृहे द्वाःस्थः सभाण्डं भोक्तुमर्हति ॥३३॥

VERSE 33 Meaning: "These rulers of the warrior class have been appointed by the Brahmins as the "doorkeepers" only! Due to this, how are these rulers entitled to eat food along with the Brahmins, from the same food vessel, as they are supposed to guard only the doors of the houses of Brahmins?!"

श्रीसुबोधिनीः ब्राह्मणैरिति। अनेन स्वामिद्रोहः समर्थ्यते। हीति चतुर्थं निरूपणं बोधितम्। शरीरादिबाह्यपदार्थो द्वारम्। वस्तुतोऽत्र निरूपका भृगवः। अतो यैर्निरूपितं तेषामेव गृहे द्वाःस्थः सर्वदा द्वारपालकः सभाण्डं भोजनपाकपात्रस्थमन्नं भोक्तुमर्हति (?) ब्राह्मणमाज्ञापयितुं नाऽहति। तेषामेव कृपया राज्यकरणात्। ब्रह्मणो हि गृहं ब्रह्माण्डम्। तत्र सर्वपुरुषार्थोपभोगस्थानानि ब्राह्मणाः। तदुपघातकनिराकरणात् द्वारपालको राजा। राज्यं बलिस्थानम्। ब्राह्मणमपि (?) कृषीबलवत् (?) बलिमध्यपातनात्सभाण्डभोजनम्। समाधिस्थापराधान्गृहप्रवेशेन सभाण्डभोजनम् ॥३३॥

एवमपराधं समर्थयित्वा स्वस्य दण्डनसामर्थ्यं वदन् प्रकारान्तरं व्यावर्त्तयति—

SRI SUBODHINI: It is the “Brahmins”, who have “appointed” the warrior class as the “rulers”. In this way, “traitorship” (i.e. offending ones own “master”) is indicated. The syllable “Hi” (alas! Yes indeed!) has expressed the 4 types of offences and breaking of proper code of conduct by the kings are referred to. The body and the outside objects are considered as the “doors”. In reality, the “responsibility” of the kings have been clearly explained by Sage Bhrighu earlier. Hence, although appointed to do a specific task by the Brahmins, these rulers are claiming authority and deserving nature to eat from the “same plate” — though they are supposed, like the dogs, to guard the doors! In other words, the rulers have no authority to give “orders” to the Brahmins! — especially when, these rulers are ruling only, due to the grace and blessings of the Brahmins!

In reality, this entire Universe is the house of Lord Brahma and is called as ‘Brahmaandam’. The Brahmins are the centre of all enjoyments and benefits of this Universe! These rulers, who are the “gatekeepers” of this “house” are supposed to ward off each and every type

of difficulties, which come upon this house, which is resided by the Brahmins! The rulers, for the sake of discharging this task, have been “given” the kingdoms as an “offering” (Bali). Like the kings collect tax from farmers and others, they are now trying to collect “taxes” from the Brahmins also! This action is compared here to the rulers trying to eat from the same vessel containing food, which really belongs to the Brahmins! To offend the Brahmins, who are established in “Samaadhi” (union with our Lord), is compared to the action of entering forcibly into the house of the master, and indulge in the act of eating food from the same vessel!

In this way, after proving the commitment of this offence, explaining his own capacity and power to give “punishment”, the son of the sage, speaks about the offence and his capacity to punish, in a different way.

कृष्णे गते भगवति शास्तर्युत्पथगामिनाम् ।

तद्भिन्नसेतूनद्याऽहं शास्मि पश्यत मे बलम् ॥३४॥

VERSDE 34 Meaning: “On the departure of our Lord Sri Krishna, who controlled and directed the kings, who were treading the path of the “opposite” nature (unrighteous ways) from this world, these emboldened rulers, have now taken the path of unrighteousness! Now, I will bring them under due control! Now see my power also!”

श्रीसुबोधिनी: कृष्णे गते भगवतीति। सदानन्दरूपे स्वानुभवार्थमेव ब्राह्मणान्नियुज्य स्वस्थानं गते। भगवत्त्वात्स्वानन्दानुभवस्य सम्पादनार्थं पूर्वं ब्राह्मणप्रतिपक्षकशास्तरि। पालकानां तथात्वे ब्राह्मणैरेव दण्डः कर्तव्यः। कोटिद्वयस्यैव स्थापितत्वात्। अतो ह्यमस्माभिरेव कर्तव्यमित्याह—
भिन्नसेतूनि। भिन्नाः सेतवो मर्यादा यैः। अनेन स्वार्थपरित्याग उक्तः। ननु कदापि सेतुभेदनं न श्रुतम्? तत्राऽह—अद्येति। अद्यैव जातमद्यैव दण्डनं

कर्त्तव्यमित्यर्थः। स्वासामर्थ्यं तथाविधमस्तीति बालकान् बोधयति—पश्यतेति।
आविर्भूतं ब्रह्मतेजः स्वस्मिन् स्वयं पश्यन् स्वमित्रत्वात्तानपि प्रदर्शयति
॥३४॥

एवमध्यवसायं कृत्वा यत्कृतवास्तदाह—

SRI SUBODHINI: On the going away of our Lord Sri Krishna, the Brahmins only have become the authority to punish the erring rulers! Our Lord Sri Krishna, who is of the eternal divine blissful form and nature, has appointed these Brahmins, for the sake of conferring on them His own divine bliss, and has gone away to His holy abode! In fact, the Lord for this sake only had eliminated the enemies of these virtuous Brahmins. But, now, if these rulers become, once again, the enemies of the Brahmins or become cruel and bad, then, it becomes the duty of the Brahmins to give due punishment to these rulers.

It is our Lord, who has clearly divided the people as the “ruler” and the “ruled”! Hence, it is our duty to control these two divisions properly, as rules of conduct have been broken! These rulers have violated their deserving nature and authority as “rulers”!

The son of the sage viz. Shrungi, we should realize, was not “selfish” in any way, in giving this “punishment”, as he was interested only to reestablish “Dharma” and the righteous code of conduct! — especially, when he had never heard anyone breaking the due code of order and conduct! Hence, it has been said, that “Only today such a type of violation of code of good conduct has taken place”! — especially, when the king has done such an offensive action today only! He deserves to be punished today only, due to this serious offence!

The son, Shrungi had such a capacity in him, and

he speaks about this power to the other boys in the hermitage. "See my power". He saw the manifestation of the "Brahmanik" power in him, and he began to describe this to his friends.

Having got determined like this, whatever was done by him is being spoken, through the next verse.

इत्युक्त्वा रोषताम्राक्षो वयस्यानृषिबालकः ।

कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह ॥३५॥

VERSE 35 Meaning: "Being of the same age and status like the other boys, Shringi, the son of the sage, was now seen with deep reddish eyes, due to intense anger! He did the "Aachaman" (ablution) with the water of the nearby Kausiki river and "released" the "Vajra" weapon of his piercing words!"

श्रीसुबोधिनी: इत्युक्त्वेति। राजभावनया पालकत्वाध्यासाद्रोषः। तेन ताम्रे अक्षिणी यस्य। अनेन पुनर्विचारान्तरं न कृतवानिति ज्ञापितम्। कौशिकी नदी। तस्या आपः अप उपस्पृश्य आचम्य स्वस्य ब्रह्मभावमाविर्भाव्य वाग्रूपं वज्रं विससर्ज "षट् फट् जही" त्यादिमन्त्रानुक्त्वा। दधीच्यस्थिनिर्मितः स वज्रः। अयं तु ब्राह्मणानां मूलभूतो वाग्वज्रः ॥३५॥

तस्य वाग्वज्रस्याऽर्थमाह—

SRI SUBODHINI: The Brahmin boy, now, assumed the role of being the "ruler and controller" for the king's behavior and attitude. His eyes had become "red", due to anger! Due to this anger, he could not pause for a while and do "rethinking"! He did the "Aachaman" with the water of Kausiki river and manifested in himself, the power and attitude of "Brahman", and uttering sacred syllables like, "SHAD PHAD JAH" and others, released the "Vajra" weapon of his "words" (curse). The "Vajra" weapon of Indra was made from

the backbone of Sage Dadheechi. But here, this “Vajra” weapon was made through the words of the Brahmin boy. (The release or “hitting” through this “weapon” is indicated.)

The meaning of this “arrow of words” is being given.

इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ।

धक्ष्यति स्म कुलाङ्गारं चोदितो मे पितृद्रुहम् ॥३६॥

VERSE 36 Meaning: “The king, who has violated the due rules of conduct, who is the veritable destroying “fire” of his own clan, and who is the traitor of his own father (i.e. Sage Sameeka), will be burnt into ashes through the serpent Takshaka, who is being sent by me on the expiry of 7 days, from today.”

श्रीसुबोधिनी: इतीति। एवम्प्रकारेण त्यक्तमर्यादं तक्षकः सप्तमेऽहनि धक्ष्यति भस्मसात्करिष्यति। स्मेति प्रसिद्धे। सर्वप्रसिद्ध्या तं भक्षयिष्यतीत्यर्थः। अनेन तस्य प्रतीकारो न भविष्यतीति सूचितम्। ‘सप्त वै शीर्षण्याः प्राणा’ इति श्रुतेः शिरसो रक्षितत्वात्प्राणाघातकत्वेऽपि तावत्कालं जीवनमुक्तम्। यदि शिरसि स्थापयेत्तदैव म्रियेत। ननु पाण्डवकुलोत्पन्नं कथं धक्ष्यति तक्षकः? तत्राऽऽह—कुलाङ्गारमिति यदीदानीं न दग्ध एतादृशापराधान्तरकरणे कुलमेव नाशयिष्यति। यादववत्। अतः पाण्डवानामुपकारार्थमेव तं धक्ष्यतीत्यर्थः। ननु प्रार्थितो न धक्ष्यतीत्याशङ्क्याऽऽह—चोदितो म इति। मत्प्रेरितो नाऽन्यथा करिष्यतीत्यर्थः। अन्यथा तमपि धक्ष्यामीति भावः। एकमाज्ञापने हेतुः—पितृद्रुहमिति। अस्मत्पित्रे द्रुह्यतीति ॥३६॥

एवं शप्त्वा तस्मिन् तेजसि शान्ते मानुषभावेन गृहमागत्य रोदनं कृतवानित्याह—

SRI SUBODHINI: “This King Parikshit who has given up orderly and proper conduct will be burnt into ashes, seven days from today, through the bite of serpent

The son, Shringi had such a capacity in him, and

Takshaka! The word “Sma”, emphasizes the “certainty” of this event happening. In other words, the king will be “eaten” and burnt into ashes, in the presence of everyone, and all of them will come to know of this event! None will be able to save him from this danger. This is also indicated. The Vedas say, “There are 7 vital airs on the head”. If the king was able to save his “head”, even though his “vital air” might have been lost, he would then become “liberated” while being alive! (Jeevan Muktha). If the king had placed the dead snake on the head of the sage, then, he would have dropped dead, immediately!

A question may arise now. How can the serpent Takshaka burn King Parikshit into ashes, as the king was a scion of the Pandava family? On this, it is said, that King Parikshit is the “spark of fire” of the Pandava clan. If this spark of fire (viz. King Parikshit) was not burnt to ashes by serpent Takshaka now, then he would have destroyed his entire clan, like the Yadavaas were destroyed totally — as he had committed this offence! Hence, with a view to save the Pandava clan from total destruction (i.e. with a view to help them), it was necessary, that the king should be destroyed by serpent Takshaka!

Will it be, that the serpent Takshaka might have spared the king, if the latter had prayed for his life? On this, it is said, that the Brahmin had told clearly that, “I am sending Takshaka, with my orders! Inspired by me, this serpent will not forgive the king. If Takshaka were to forgive the king, then I would burn Takshaka too into ashes!”

The reason for giving such a type of “order” is

being told that, "he has cheated and become inimical to my father. He will certainly attain due punishment for this act of treason and enmity to my father"!

In this way, the son of the sage, Shrungi, cursed King Parikshit. On the calming down of his "brilliance" (Tejas), he attained his usual "human" attitude, and came to his home and wept. This is being told, in the following way.

ततोऽभ्येत्याऽऽश्रमं बालो गलेसर्पकलेवरम् ।

पितरं वीक्ष्य दुःखार्त्तो मुक्तकण्ठो रुरोद ह ॥३७॥

VERSE 37 Meaning: "Later, the son of the sage came to the hermitage, and became very unhappy on seeing the dead serpent on the neck of his father. He began to weep bitterly again and again, in a loud voice."

श्रीसुबोधिनी: तत इति। गलेसर्पकलेवरमित्यलुक्समासः। बालत्वान्मृतो जीवति वेति न ज्ञातवान्। तादृशं पितरं वीक्ष्य दुःखेनाऽऽर्त्तः। मुक्तकण्ठः। प्लावितेन स्वरेण। पिता तु सर्पकण्ठः स्वयं मुक्तकण्ठः। हेति निश्चये ॥३७॥

ततः किं वृत्तम्? तदाह—

SRI SUBODHINI: On seeing the dead serpent on the neck of his father, the son of the sage began to cry bitterly! Being a boy, he could not realize, as to whether the serpent on the neck of his father was alive or dead! On seeing his father, in this state, he became anxious with sorrow, and began to weep aloud (the syllable "Ha" reemphasizes this "weeping")!

What happened later? This is being told.

स वा आङ्गिरसो ब्रह्मन् श्रुत्वा पुत्रविलापनम् ।

उन्मील्य शनकैर्नेत्रे दृष्ट्वा चाऽसे मृतोरगम् ॥३८॥

विसृज्य पुत्रं पप्रच्छ वस्स कस्माद्धि रोदिषि ।

केन वाऽपकृतं सर्वमित्युक्तः स न्यवेदयत् ॥३९॥

VERSE 38 and 39 Meaning: “Oh Brahman! The Sage Sameeka, born in the “Gotram” of Aangirasa sage, heard the bitter crying of his son and opened his eyes slowly. He saw also the dead serpent on his neck. He removed this serpent from his neck and asked his son, “Oh son! why are you weeping so much? Who has done anything wrong to you?” On being asked like this by his father, Shringi told all the events, in a summarized way!”

श्रीसुबोधिनी: स वा इति। आङ्गिरसः अङ्गिरसो गोत्रे उत्पन्नः। सहिष्णुत्वं कुलीनत्वं च सूचितम्। ब्रह्मत्रिति शङ्कान्तरं वारितम्। न हि ब्रह्मभूता अन्यथा कुर्वन्ति। अतिस्वराघातेन समाधिर्नश्यति। स्वप्नवत्। तदा शनकैर्नेत्रे उन्मील्य उद्घाट्य अंसे च सर्पं दृष्ट्वा स्वभावात् प्रथमतो विसृज्य। पुत्रत्वान्नाऽन्यथा वचनं सम्भवति। प्रश्नमेवाऽऽह—वत्सेति कृतमित्यन्तेन। वाक्यद्वयम्—कस्माद्रोदिषि, केन वा तेऽपकृतमिति। विशेषकथने प्रयोजनाभावात्सङ्क्षेपेणाऽऽह—सर्वमिति ॥३८॥३९॥

तदा शमीकः शृङ्गिवचनं श्रुत्वा विचार्य न साधु कृतवानित्याह—

SRI SUBODHINI: The sage was belonging to a sacred noble family and tradition i.e. he was born in the “Gotram” of Angirasa sage. This noble birth made him also very tolerant and forgiving by nature. Sri Soota has addressed Sage Sounaka as “Brahman”, and removed all his other doubts, through this addressal. Those noble saints born out of “Brahman” will never utter disorderly or unbecoming words on matters, whatever maybe the rigor of external circumstances!

As his son was weeping in a loud voice, the sage had lost his “Samaadhi”, and like the breaking off of

a dream he opened his eyes slowly. He removed the dead serpent from his neck in a quiet way! He said, "Oh son! who has done anything wrong to you?" Here, the father has asked only two questions or he had uttered only two sentences! "My dear son, why are you weeping, and who has done anything wrong to you". The son of the sage, gave an account of all the events, which had happened, up to now in a summarized way, without going much into details.

On hearing the words of his son Shringi, the sage contemplating on the events, decided, that his son has not taken the righteous action i.e. he had done something wrong! On this, it is said further:

निशम्य शप्तमतदर्हं नरेन्द्रं

स ब्राह्मणो नाऽऽत्मजमभ्यनन्दत् ।

अहो बतांऽहो महदज्ञ ते कृत-

मल्पीयसि द्रोह उरुर्दमो धृतः ॥४०॥

VERSE 40 Meaning: "On hearing the curse given to the king, the sage did not praise this action of his son! He said, "Oh, my son! You have done a big "act of ignorance" and sinful nature! You have given a very big punishment for a small mistake and offence of the king!"

श्रीसुबोधिनी: निशम्येति। अयुक्तत्वे हेतुः-नरेन्द्रमिति। नन्वपराधिषु दण्ड एव कृतः। कुतो नाऽभ्यनन्दत्? तत्राऽऽह-स ब्राह्मण इति। 'ब्राह्मणाः क्षमयाऽर्हणतां गताः'। क्षमाभावे ब्राह्मण्यमेव गच्छतीति भावः। ननु यथा राजा उपेक्षणीयस्तथाऽयमपि कुतो नोपेक्षितः? तत्राऽऽह-आत्मजमिति। अयमनुपेक्षणीयः। आत्मजत्वात्। "अप्रतिषिद्धमनुमतं भवति"ति न्यायेन तूष्णीम्भावेऽङ्गीकारे वा "न ब्रह्मदण्डदग्धस्ये"ति न्यायेन राज्ञः परलोकोऽपि गच्छेत्। अतः पितुरनुमत्या न कृतमिति शब्दार्थमात्रे सत्यता। न पर्यवसानतस्तथा

फलमपि। पुत्रस्याऽपि मन्युं त्याजयति युक्तिभिः। अन्यथा तस्य दुर्मरणमेव स्यात्। अतो यथाऽस्याऽनुतापो भवति तथा वचनान्याह—अहो इति। राज्ञः शापः पुरुषार्थपञ्चकेनाऽपि विरुद्ध्यते। अतः स्वस्य पुरुषार्थपञ्चकहानिर्भविष्यतीति भयप्रदर्शनेनाऽनुतापजननम्। प्रथमतोऽधर्मः कृत इत्याह। अहो इत्याश्चर्ये। बतेति खेदे। ते कृतं महदंहः। त्वया कृतं महत्पापरूपम्। परमज्ञानात्। अन्यथा प्रायश्चित्तमपि न स्यात्। तदेवाऽऽह। अल्पीयसि द्रोहेऽपराधे महान् दण्डः कृतः। पर्यवसाने विचार्यमाणेऽस्मास्वलपोऽपराधः। आश्रमस्थ एकः सर्पौ हतः। सर्पस्पर्शनञ्च स्नानहेतुः कारितः। भयं च जनितं तव। तस्य तु प्राणा एव हताः। न हि सर्पेण राज्ञस्तुल्यता भवति। न हि स्पर्शेन विषव्याप्तेस्तुल्यता। न ह्यापाततो भयेन निकटोपस्थितप्राणहारिमहाभयस्य। तस्माद्यथापराधदण्डाभावादधर्मः ॥४०॥

नन्वस्माभिस्तुल्यमेव कृतम्। मारणे मारणं सर्पस्पर्शं सर्पस्पर्शो भये भयमिति? तत्राऽऽह —

SRI SUBODHINI: No sooner, he heard, that his son had given a “curse” to the king, he immediately termed it as highly “inappropriate”! He said, “It was the king of our land himself, who had come! It is not proper to give a curse like this!” What was the “inappropriateness” in this? In fact, his son had given punishment to an “offender” only! Why, then the sage did not praise his son? Removing this doubt, it is said, that “We are Brahmins, and we are worshiped and respected for our quality of forbearance and forgiving nature”. In the absence of this forbearance, the “brahminhood in the Brahmin” does not remain!

In this way, like the king was to be ignored, Sage Sameeka should have ignored the action of his son too! But why did he not do this? On this, it is said, that after all, Shringi was his own son! He cannot be given up, as he was born out of himself. Due to this, he

peacefully accepted his son's version; it has been said in the scriptures, that "The person who is burnt through the punishment given by a Brahmin is not seen, even in hell, with compassionate eyes!" In this way, due to the curse of the Brahmin, the happiness of the king in the "other world" also was being destroyed! But King Parikshit was not deprived of this happiness, as Shringi had not acted on the basis of "orders" from his father!

Now, the sage tactfully pacified his son's anger. He said, "What have you done? It is against the 5 important "human" goals to give a curse to the king! Now you would lose your 5 human goals!" With this "fear", Sage Sameeka inspired the attitude of "repentance" in the mind of Shringi!

"You have also committed a great sin! But you have done this, out of sheer ignorance! If you had done this sin, willfully and with full understanding, then you would not have got a chance to redeem and repent! You have awarded a very big punishment for a small offence! Please think for yourself the result of your action, and the nature of the small offence committed by the king! He had killed only a serpent of our hermitage, and had put it around my neck! I would have removed this "pollution" by taking a bath! But you have treated this small offence and have brought great fear to the king. You have cursed the unfortunate king to die! How could you compare a serpent to the king himself? Though the offence was petty, you have cursed the king to face his ultimate fear of death itself! You have done a gruesome act of "Adharma", by giving this curse and punishment, which is not in consonance with the offence committed!"

If the son of the sage were to think in his mind that, "I have given a comparable punishment only. I have

cursed the king to die, as he had killed the serpent. Hence, I have cursed a serpent only to destroy him, as he had made you touch a serpent! The touch of serpent generates “fear”, and I have cursed him to get “fear” of the touch of Takshaka serpent only!” What is wrong or inappropriate in all this?” On this it is said...

न वै नृभिर्नरदेवं पराख्यं सम्मातुमर्हस्यविपक्वबुद्धे ।

यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः॥४१॥

VERSE 41 Meaning: “Oh my son, with an unripe intellect! How can you regard the name of our king, who is “beyond” (divine) as an ordinary “human being”!” The king has made all his people “fearless”, due to his relentless brilliance and power, and has made them attain auspicious welfare!”

श्रीसुबोधिनी: न वै नृभिरिति। हे अविपक्वबुद्धे! न हि पदार्थानां तुल्यता वर्तते। मनुष्यैरेव राजा तुल्यो न भवति किं पुनः क्षुद्रजीवैः। ननु ब्रह्मविदां नैवं वचनं युक्तम्? “शुनि चैव श्वपाके च पण्डिताः समदर्शिनः” इति वाक्यात्। तत्राऽऽह—पराख्यमिति। इदं त्वक्षरविचारेण जीवेषु ब्रह्म तुल्यमित्युक्तम्। न तु भगवता सह जीवानां तुल्यता। भगवतो गुणावतारत्वाद्वा ज्ञः। “स्थानेऽथ धर्ममखमन्वमरावनीशा” इति वाक्यात्। “ना विष्णुः पृथिवीपतिरिति च। नन्वेतद्भाक्तं सम्माननार्थमुक्तमिति चेत्? तत्राऽऽह—यत्तेजसेति। यस्य राजस्तेजसा दुर्विषहेण चौरादिभिरसह्येन संरक्षिताः प्रजा अकुतोभयाः सत्यः कल्याणानि विन्दन्ति। जीवानां सर्वत्र समत्वाद्वाजनि यत्तेजो या वा आज्ञाशक्तिः स्वरूपमात्रेणैव सर्वेषां भयनिवर्तनमेते न जीवधर्माः। अतो नोपचार इत्यर्थः ॥४१॥

एवमधर्मकरणेन धर्मविरोध उक्तः। अर्थविरोधमाह—

SRI SUBODHINI: A king is not to be regarded as an “ordinary” person! Only people with “unripe” intellect will compare the king to objects and materials.

The knowers of "Brahman" only, will be able to treat and regard everyone and everything as "one and same" (i.e. equal). The scriptures say, "He, only is a wise person, who keeps the same attitude to dogs and Chaandalas" (persons of brutal and lower category/nature). All others do not have this "vision".

Here, in this verse, the king is called as "Para". What is told is that each and every "Jeeva" is equal to "Brahman", from the point of view of the oneness of the everlasting imperishable Brahman" (Akshara Brahman), which is the highest truth – being present in everyone.

But, in reality, how can there be a comparison of our Lord with ordinary "Jeevas"? How can there be sameness and equality? In other words, the "Jeeva" is not equal or same to our Lord. A king is considered as an "incarnation" (symbolic) of the "virtues" of our Lord. It has been said in the scriptures that, "The manifestation (incarnation) of our Lord is there in these places viz. in Dharma, in sacrifice, in Manu, the celestial deities and in the king". There is also another saying, which says that, "The king of this earth is of the form of Lord Vishnu". It is not, that these utterances have been made, just to give value and importance to the "kings". It is said further, that the kings are invested with "brilliance" (Tejas) – through which, a king protects his subjects from cruel and wicked "thieves", which in turn leads to fearlessness in the minds of his subjects and to their auspicious welfare, in a truthful sense! In this way, the presence of brilliance and power of "authority" in the king mitigates the fear of his subjects. This virtue or quality is not in the "Jeeva"! Hence, a king is to be regarded as "special" and "equal" to our Lord – for the above reasons!

In the above verse, the actions of unrighteousness are told to be of the opposite nature of “Dharma” (righteousness). Now, through the following verse, the opposite nature of “wealth” (Artha) is being told.

अलक्ष्यमाणे नरदेवनाम्नि रक्षाङ्गपाणावयमङ्ग लोकः ।

तदा हि चौरप्रचुरो विनङ्क्ष्यत्यरक्ष्यमाणोऽविवरूथवत्क्षणात्॥४२॥

VERSE 42 Meaning: “A king is called as “Naradeva”! (A celestial deity among the “humans”.) He is also called as Chakrapani! (The wielder of discus.) This world gets infested with hordes of thieves, when there is no king! (i.e. when he is not seen). Without being protected, the subjects of this world get destroyed instantly, like the hordes of helpless sheep!”

श्रीसुबोधिनी: अलक्ष्यमाण इति। एकस्मिन्नपि दिवसे राजन्यलक्ष्यमाणे अपश्यति (?) सति। नरदेव इति नाममात्रम्। वस्तुतस्तु स चक्रपाणिः। तदाह। अङ्ग। पदार्थज्ञानमस्य भवत्वित्याग्रहपरित्यागेन श्रवणार्थं कोमलसम्बोधनम्। तस्य स्वरूपमात्रादर्शने अयं लोकश्चौरप्रचुरो भवति। प्रायेण सर्वे चौरा एव भवन्ति। विनश्यन्ति च। बुद्धिभ्रंशश्च भवतीत्याह। क्षणादेव मेषसमूहवत् पालकाभावे सर्वतो गत्वा नश्यन्तीत्यर्थः। अतः सर्वेषामर्थनाशादर्थविरोधः ॥४२॥

ननु तेषामर्थविरोधे का नो हानिः? तत्राऽऽह—

SRI SUBODHINI: Without a king, there is “lawlessness” in the land - even if it is for one day! Here, the king is hailed as “Naradeva” (a celestial deity among the “humans”). In reality, he is hailed as “Chakrapani” also - as he is, indeed, Lord Vishnu’s symbolic form, wielding the weapon of “discus”!

Here, Sage Sameeka has addressed his son as “Anga” - viz. “my own part”! - this is a tender word which is used to make him understand the reality of the

situation! He says, that without a king, this world gets filled up with thieves. In fact, everyone becomes a “thief”, which gives rise to a state of mass destruction. Everyone’s intellect gets adversely affected, and due to lack of proper rulership, everyone becomes like hordes of weak and helpless sheep and get destroyed. In this way, as everyone’s “wealth” gets destroyed, what is proved here is, that the absence of a king gives rise to the destruction of everyone’s “wealth”!

What is the harm for oneself, when the wealth of people get affected or destroyed? On this it is said.....

तदद्य नः पापमुपैत्यनन्वयं-

यन्नष्टनाथस्य वसोविलुम्पकात् ।

परस्परं घ्नन्ति शपन्ति वृञ्जते पशून्-

स्त्रियोऽर्थान् पुरुदस्यवो जनाः ॥४३॥

VERSE 43 Meaning: “Today, unwittingly (i.e. without any cause), the consequences of “sin” have visited us! — that on the destruction of the king, as a result of our curse, thieves, who loot wealth are indulging in killing each other, abuse each other and also abduct cows and women, as dacoits will do!”

श्रीसुबोधिनीः तदद्येति। तस्माद्धेतोरद्य पापमनन्वयमुपैति। अत्मान् प्रति निष्कारणमेवाऽस्माभिरकृतमेव पापमुपैति। ननु कथमकारणमुपैति। अन्यथा सर्वदैव स्यात्? तत्राऽऽह—यन्नष्टनाथस्येति। यस्मादस्मन्निमित्तं नष्टो नाथो यस्य लोकस्य तस्य यद्वसु तस्य विलुम्पकाच्चौरान्निमित्तात्। यद्यपि साक्षादस्माभिर्न कृतं तथाप्यस्मत्कृतेन कार्येण तथा जातमिति पापसम्बन्धः। न केवलमर्थनाश एव किन्तु कामनाशोऽपीत्याह—परस्परमिति। अन्योन्यमेव घ्नन्ति मारयन्ति शपन्ति गालीः प्रयच्छन्ति स्त्र्यादिपदार्थान् वृञ्जते अपहरन्ति ॥४३॥

प्राणिनः सर्वस्वं त्रयम्। पशवः स्त्रियोऽर्थाश्च। भूम्यादीनामेतत्साधकत्वम्
ऐतदभावे सर्वमेव कामेनोपभोग्यं नश्यतीत्याह—

SRI SUBODHINI: Due to this curse, the consequences of “sin” have come upon us! Though we have not done any “sin” ourselves, even then, unwittingly the consequences of “sin” have visited us! How come? In fact, if the consequences of “sin” were to visit everyone without any cause, then it should affect everyone, at all times! Hence, it is made clear. that the consequences of “sin” have come upon the people, due to the loss of the king!

The reason for the death of King Parikshit is our “curse” only, and hence, we are the “cause” for the death of the king! Now, the wealth of his subjects will be robbed by thieves. This is also caused by our curse only! People will now destroy each other as there will be no “king” to control such looting and killing. They will abuse each other and loot/abduct women and objects from each other. (The purport, is, that in the absence of King Parikshit, all these events will happen, and the consequences of these “sins” will come upon us.)

Everyone regards three things as very valuable to them viz. cows (animals), women and wealth. Earth and other property/possessions are supplementary in nature. In the absence of these three, all other objects get destroyed — which are useful for the fulfillment of one’s “desires”. This is being told.....

तदार्यधर्मश्च विलीयते नृणां वर्णाश्रमाचारयुतस्त्रयीमयः ।

ततोऽर्थकामाभिनिवेशितात्मनां शुनां कपीनामिव वर्णसङ्करः॥४४॥

VERSE 44 Meaning: “The “humans” lose the virtues and qualities of their highest “Dharma”

(righteous living) (when there is no king)! On the destruction of the rules of conduct, as prescribed in the Vedas, pertaining to caste and stages of life (Varnaashrama Dharma), everyone will get deeply committed to the pursuit of wealth and satiation of their desires only! The castes will get mixed up, and children will be born thereof, like it happens with dogs and monkeys (without order or proper conduct)."

श्रीसुबोधिनीः तदार्यधर्मश्चेति। आर्याणां सतां धर्मः सदाचारलक्षणः सामान्यरूपः। स एव वर्णाश्रमसहितो विशेषरूपः। स एव पुनर्वेदत्रये प्रतिपाद्यो यज्ञरूपः। एतावता धर्मो नष्ट इत्युक्तम्। किमतो यद्येवम्? तत आह—तत इति। ऐहिकं त्रयमेव धर्मार्थकामाख्यम्। तत्र धर्मे गते अर्थकामाभिनिविष्टा एव भवन्ति। ततश्चाऽधर्महेतुर्वर्णसङ्करो भवति। निर्लज्जोपभोगो दुःखादिनाऽभिभूतश्चेति शुनां दृष्टान्तः। तेषामानुपूर्व्या अप्रसिद्धत्वात्पुरुषद्वयेऽप्येकोऽन्वयो न स्यात्। ततश्च सङ्करधर्मा अपि गच्छेयुः। किञ्च। वानरा वृक्षजीविकया जीवन्तो मातृभगिनीविवेकरहिता बुद्धिमन्तोऽप्येकस्यां शतं प्रवर्तन्ते। तत एकस्मिन्नपि पुरुषे वर्णत्वं नास्ति। ग्राम्यारण्यपशूपलक्षकं दृष्टान्तद्वयम्। तस्मात्समूल कामो गच्छतीत्युक्तम् ॥४४॥

एवं परम्परया दोषमुक्त्वा साक्षादोषमाह—

SRI SUBODHINI: The most desirable and respected virtues and rules of behavior/conduct will get destroyed — both of the castes and the stages of lives! These duties and virtues have been ordained in the three Vedas in the form of sacrifices! What would be the consequences arising out of the destruction of these "virtues" and code of behavior? It is answered by telling, that on the destruction of righteous conduct (Dharma), people will give importance and value to "fulfillment of desires and wealth" only, and will get deeply committed to them! Due to their attachment to "Adharma", inter-caste mixtures will take place, and

children will be born out of such wedlock! People will indulge in pleasures without shame and will get attached to bad company. Here, these persons are compared to “dogs”. Their “family lineage” will not also be famous! It will come to such a pass, that no one will be able to identify their father or mother!

What more can be said? Like monkeys, who live on the trees, even wise persons will lead the life of profligacy and uncontrolled “lust”, and the concept and respect for mother — sister etc. will perish! The people in the cities are compared to “dogs”, and those, who live in the forests are compared to “monkeys”. The basis of this “unrighteous” behavior is “desire”, (Kaama) and it is necessary, that this uncontrolled “desire and craving” should be destroyed, for a person to lead a “Dharmik” life!

In this way, after detailing the “blemish” which are “traditional and usual”, now, through the next verse, the actual “blemish” that will arise, due to the demise of the king, is being described.

धर्मपालो नरपतिः स तु सम्राट् बृहच्छूवाः ।

साक्षान्महाभागवतो राजर्षिर्हयमेधयाट् ।

क्षुत्तृट्श्रमयुतो दीनो नैवाऽस्मच्छापमर्हति ॥४५॥

VERSE 45 Meaning: “Emperor Parikshit has great fame, and is a protector of Dharma! He is a great devotee of our Lord Sri Krishna! He is a sage king and has performed the “Aswamedha” sacrifice! He was affected by hunger and thirst! He was anxious, tired and in a pitiable state, when he had come to us! In no way, does he deserve, a curse from us!”

श्रीसुबोधिनीः धर्मपाल इति। एकैकोऽपि गुणोऽस्माभिः सर्वात्मना

पूज्यः। अस्य तु सर्वे गुणाः। धर्ममार्गेणाऽयं पूज्यः। तदाह धर्मपाल इति। नीतिमार्गेणाऽप्ययं पूज्यः—नरपतिरिति। कामार्थमप्ययं पूज्यः—सम्राडिति। साम्राज्यश्रिया जुष्टः सर्वं दातुं समर्थ इति। प्रसिद्धिरपि पूजाहेतुः। तदाह—बृहच्छ्रुवा इति। बृहत् श्रवः कीर्तिर्यस्य। भक्तिमार्गेणाऽप्ययं पूज्यः—साक्षान्महाभागवत इति। अन्ये तु गुरुद्वारा भगवताऽङ्गीकृता महाभागवता भवन्ति। अस्य तु भगवानेव गुरुः। अतः साक्षान्महाभागवतत्वम्। वैदिकविचारेणाऽप्ययं पूज्यः। वेदार्थपालकत्वान्मन्त्रद्रष्टृत्वाच्च। तदाह—राजर्षिरिति कर्मणाऽप्ययं पूज्यः—हयमेधयाडिति। हयमेधेनेष्टवान्। किञ्च। धर्मादिविचारव्यतिरेकेणाऽपि केवललौकिकविचारेणाऽपि पूज्यः। तदाह—क्षुत्तृट्श्रमयुत इति। ते पूर्वमुक्ता योगाज्ज्ञाताः। विशुष्यन्तालुत्वादीनः। एवं सर्वप्रकारेण पूज्यः शापं नाऽर्हति। तस्मात्पूज्यपूजाव्यतिक्रमादधर्मः। दोषैकदर्शनान्नीचत्वं च जातमित्यर्थः ॥४५॥

किञ्च। भक्तद्रोहे भगवान् क्रुद्धयति। तेन सर्वनाशो भविष्यतीति भीतः सन् भगवन्तं प्रार्थयते—

SRI SUBODHINI: “King Parikshit always protects Dharma. Each of his “virtues” are such, that we should always worship them with total devotion. He has all the good qualities in him! He is respected and worshipped for his devotion to the path of Dharma. He is worshipped for his devotion to justice and order.” Also — as he is a good king!, he is to be worshiped for his devotion to fulfillment of desires of his people — as he is the emperor. He had fulfilled and desires of everyone, through the opulence and prosperity of his emperorship. He is famous. Hence, deserves to be respected. He is hailed here as “Brihatchchava” — whose fame has been heard by many. He is to be worshipped through the path of devotion also. He is a great devotee of our Lord Sri Krishna. All others, usually become accepted as devotees by our Lord, through the guidance

and blessings of their Gurus (teachers). But, FOR KING PARIKSHIT, OUR LORD SRI KRISHNA HIMSELF IS THE GURU! Hence, he is a devotee of the highest class (Mahabhagavata)!

“Through his devotion to the rules of conduct as prescribed by the Vedas also — he is to be respected — as he protects the real “meaning and purport” of the Vedas, and he is also the actual “seer” of the sacred Vedic “Manthraas”. He has the experience of the sacred and secret meanings of the Vedas. Hence, he is a sage-king!”

“He is to be revered, even from the point of view of the path of action — as he has performed the Aswamedha sacrifice!”

“What more can we say of this king? He is invested with all the qualities. He is to be revered even from the “worldly” point of view. He was after all, affected with hunger and thirst and was also very tired, when he came to the hermitage. His throat was parched and he was in a pitiable condition. Thus, in all ways, the king was deserving respect from us, and was totally not deserving to be cursed! We have committed an act of “Adharma”, by not worshipping someone, who is supposed to be worshipped! By just seeing one “blemish” in the king, we ourselves have come down to become persons of lower category!” This is the purport.

What is there to say more? By hating and offending a devotee of our Lord, our Lord will become upset and angry! We will all get destroyed through the anger of our Lord. With this “fear” in mind, Sage Sameeka is praying to our Lord.

अपापेषु स्वभृत्येषु बालेनाऽपक्वबुद्धिना ।

पापं कृतं तद्भगवन् सर्वात्मा क्षन्तुमर्हसि ॥४६॥

VERSE 46 Meaning: "Oh Lord! this boy, with his unripe intellect has committed a sin against your sinless devotee (King Parikshit)! As you are the Aatma of everyone, You are gracious to bless (my son) with the charity of pardon and forgiving!"

श्रीसुबोधिनी: अपापेष्विति। हे भगवन्! स्वभृत्येषु तव भृत्येषु। पाल्यभृत्येषु वा। विचार्यमाणे अपापेषु। अपक्वबुद्धिना अदूरदर्शिना। "न वै शिशुनां गुणदोषयोः पदमि"ति ज्ञापनार्थमाह—बालेनेति। पापं शापरूपम्। क्षमायां हेतुः—सर्वात्मेति। सर्वेषामेव त्वमात्मा। अतः स्वकीयपरकीयकृतवैषम्याभावः। ननु ब्राह्मणानां किं भयम्? तत्राऽऽह—भगवानिति। अनेन मोक्षविरोध उक्तः ॥४६॥

भक्तिविरोधं वदन् तेनाऽपि शापे दत्ते समः समाधिर्भविष्यतीत्याशङ्कं परिहरति—

SRI SUBODHINI: "If ever, those devotees, who are your sinless devotees, Oh Lord! and who are being protected by You, as your servants, and wronged by persons of low intellect, then, please, with your grace, kindly forgive and pardon them! "My boy does not have the faculty to discriminate between good and bad" (i.e. good quality (Guna) and blemish (Dosham).) The word "boy" has been used to indicate this situation. "My boy has committed the sin of giving a curse!" Sage Sameeka now gives the reason for the Lord to forgive his son. He says, "OH LORD! YOU ARE THE AATMA OF EVERYONE! HENCE YOU DO NOT HAVE A VISION OF DIVISION (I.E. GOOD AND BAD). YOU DO NOT HAVE THE PREJUDICIAL ATTITUDE OF

FEELING "THIS IS MINE" AND "THIS IS NOT MINE".

What is the 'fear' arising out of this "curse" on a devotee, given by the Brahmin? IT IS THE LORD, WHO GETS ANGRY ON THE ENEMIES OF HIS DEVOTEES! Due to this "anger" of our Lord, all these Brahmin sages will confront obstructions in their path to attain "liberation"!

Through the next verse, the glory of a great devotee of our Lord is being described i.e. Even if a devotee is hated or opposed, will he attempt to retaliate his curse with his own "curse"? A doubt may arise in one's mind. This is answered through the following verse.

तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि ।

नाऽस्य तत्प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥४७॥

VERSE 47 Meaning: "Even if a true devotee of our Lord is insulted and ignored; even if he is cheated. Even if he is cursed, even if he is ill-treated and even if he is physically beaten, the devotee of our Lord, though capable of taking all defensive and self-protecting actions, will never take revenge or hit back for all these offenses committed against him! (i.e. against those, who have done all these offences)."

श्रीसुबोधिनीः तिरस्कृता इति। अपि गालिदानादिभिस्तिरस्कृताः। वक्रोक्त्या विप्रलब्धा वञ्चिताः। शप्ता इदानीमेव। क्षिप्ता अधिक्षिप्ताः। हतास्ताडिताः। गुणक्रियास्वरूपाहङ्कारदेहनाशेऽपि न प्रतीकारं कुर्वन्तीत्यर्थः। प्रतिकूलतया करणं तु दूरापास्तम्। तत्र हेतुः—तद्भक्ता इति। अत एव समर्था अपि। हि युक्तोऽयमर्थः। शक्तौ क्षमाया उचितत्वात् ॥४७॥

एवं पितुरनुतापनिरूपणेन राज्ञो निर्दुष्टत्वं निरूप्य सदुष्टस्य सदुष्टानुमोदनं युक्तमेवेतीमामाशङ्कौ परिहर्तुमृषिं स्तौति—

SRI SUBODHINI: Even if ignored and “kept aside”, a true devotee of our Lord does not take any revengeful action! i.e. He does not hit back! Even if he is abused and insulted; or if he is cheated through cunning words! Or give a curse in return for a curse given to him! Or when he is condemned or beaten also! — The true devotee and servant of our Lord will not take any defensive action to protect his qualities, actions, ego or even his body itself! He does not even think of taking any revengeful action. He never has the attitude of reacting with “like to like” actions! Why do they behave in this way? It is said here, that THE REASON FOR SUCH A FORGIVING BEHAVIOR OF TOTAL FORBEARANCE AND TOLERATION IS, THAT THE DEVOTEES ARE TRUE “BHAKTHAS” OF OUR LORD! Though, they are fully capable of taking all defensive actions, they desist from taking such actions. The syllable “Hi” (yes, indeed) is used to indicate the appropriateness of this meaning!

In this way, after explaining the “repenting” feelings of Sage Sameeka and after explaining the “sinless” nature of King Parikshit, with a view to remove the doubt that it is alright that one “sinful” person can after all accept and approve the actions of another “sinful” person, Sri Soota, is now singing the “praise” of Sage Sameeka.

सूत उवाच—

इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः ।

स्वयं विप्रकृतो राज्ञा नैवाऽयं तदचिन्तयत् ॥४८॥

VERSE 48 Meaning: “Sri Soota said, “the great sage got up after expressing deep repentance for the sin committed by his son! He now did not think of the

offence committed by the king earlier, though the offence was committed by the king against himself only!"

श्रीसुबोधिनी: इतीति अन्यकृतेनाऽपि पापेन सोऽनुत्पत्तो जातः। तत्र हेतुः—महामुनिरिति। भगवताऽप्यनुचितं ज्ञातमिति भगवद्बुद्धय-परिज्ञानान्महामुनित्वम्। किञ्च। सर्पस्थापनेन स्वयं राज्ञा विप्रकृतस्तदपराधं मनसाऽपि न स्मृतवान्। अतः परम्परयाऽपि पापभीरुत्वाद्भगवद्बुद्धय-ज्ञानादोषादर्शित्वाच्च महान् मुनिः ॥४८॥

उभयोस्तुल्यतयोपसंहरति—

SRI SUBODHINI: In this way, the "sin" was committed by the son, and the sage also had got "compassion". The sage began to repent very much for the "sin" committed by his son. The reason for this is being given here i.e. the sage was a great "Muni" (Mahaamuni). Moreover, even our Lord had determined, that this "curse" was not appropriate! The sage now had realized the inner feelings of the "heart" of our Lord and this "capacity" to know the "heart" of the Lord endowed the sage, with the status of being a "great sage"!

What is to be told more? Though the king had committed the "sin" of putting the serpent on the shoulder of the sage, the sage on his part never thought, in his mind, that this "act" was an offence! Hence, as by tradition, the sage being "afraid" of the consequences of committing "sins", and also being aware of the inner feelings of our Lord's "heart", now, saw "blemish" in himself only. Due to this great virtue, the sage is hailed here as a "Mahaamuni" (exalted sage).

This topic is being concluded by describing the "equal" nature of both Sage Sameeka and King Parikshit.

प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः ।

न व्यथन्ति न हृष्यन्ति यत आत्माऽगुणाश्रयः ॥४९॥

VERSE 49 Meaning: "Generally, it is seen in this world, that evil minded persons cause the bondage of "sorrow and joy" (the "dual" – opposites) for noble minded persons. But these noble minded Mahaatmas never get affected by "sorrow" nor are they "pleased" with joys! THIS IS DUE TO THE FACT, THAT THE "AATMA" IS NOT THE BASIS AND "REFUGE" FOR THESE QUALITIES!" (I.E. NOT AFFECTED AT ALL).

श्रीसुबोधिनीः प्रायश इति। साधवो, राजा मुनिश्च प्रकृते। सामान्यतस्तु सर्वे। लोके सर्वत्रैव। परैरसाधुभिः। तदानीं तेन राजा ऋषिबालकेन च। साधारण्ये त्वन्यैः। द्वन्द्वेषु सुखदःखादिषु योगं प्रापिताः। दुःखेषु योजिता न व्यथन्ति। सुखे च योजिता न हृष्यन्ति। तस्माद्यदेतयोः पश्चात्क्षोभाभावस्तद्युक्तमेव। तत्रोपपत्तिमाह—यत आत्माऽगुणाश्रय इति। गुणा हर्षादयः। तेषामाश्रयोऽन्तकरणमेव। त त्वात्मा। अतस्तेषामन्तःकरणाध्यासाभावात्क्षोभाभाव उचित इति भावः ॥४९॥

इति श्रीभागवतसुबोधिनीयां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धेऽष्टादशोऽध्यायः ॥१८॥

SRI SUBODHINI: The word used here is "usually – generally" i.e. "in common", wicked people, usually put noble minded persons into stress and difficulties. The word "Saadhu" (noble minded) is used, in this verse, to indicate the nature of both the sage and the king. They are now referred here as in the same "situation and predicament.

Our Sri Mahaprabhuji says here, that in this world, at all places, the wicked persons cause stress and sorrow to noble minded persons. In this particular case, King

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

॥ श्री भागवतं - प्रथमस्कन्धं - ऊनविंशोऽध्यायं ॥

SRI BHĀGAVATAM - CANTO 1,

CHAPTER 19

सर्वदोषनिवृत्तिस्तु पूर्वाध्याये निरूपिता ।

प्रमादेऽपीश्वरेच्छातो व्यामोहाभाववर्णनात् ॥१॥

अधुना पूर्णगुणता वैराग्यज्ञानभक्तिषु ।

यशः कर्मसमाजश्रीभावेषु च निरूप्यते ॥२॥

एकोनविंशे वैराग्यात्प्राये मुनिगणागमः ।

तत्र पृष्ठार्थसन्देहे शुकागम इतीर्यते ॥३॥

मुनयो भगवद्भक्तयानं द्रष्टुं हरेः कथाम् ।

श्रोतुञ्च भावितज्ञानाद्विवादस्तु शुकोन्नतौ ॥४॥

वैराग्यस्य प्रकर्षेण प्रकर्षोऽत्र विवक्षितः ।

ज्ञाने तुल्येऽपि देवर्षेस्त्यागाभावान्न वक्तृता ॥५॥

भार्गवस्याऽपि रामस्य व्यासस्याऽपि हरेस्तनोः ।

गुरुणैव स्वरूपाप्तिज्ञावदानान्न वक्तृता ॥६॥

द्वात्रिंशल्लक्षणोपेतः शुक एव ततो गुरुः ।

एतदर्थं हि भगवानवतीर्णो वृषध्वजः ।

बीजाधानोत्तरं रक्षा विष्णोरन्ते शिवात्मना ॥७॥

एवं पूर्वाध्याये राज्ञः शापो निरूपितः। इदानीमद्भुतकर्मणो भगवतः शापफलं निरूप्यते गङ्गासत्सङ्गज्ञानानि। तत्र प्रथमं वैराग्यापरनाम नैरपेक्ष्यमनुतापलक्षणतपसा सह निरूप्यते चतुर्भिः। “कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते। प्रायश्चित्तं स्मृतं तस्य हरिसंस्मरणं परमि”ति हरिसंस्मरणाङ्गभूतमनुतापं निरूपयन् भक्तस्य तद्भक्तिरूपमिति तदङ्गेन नैरपेक्ष्येण सह निरूपयति—

KARIKAAS 1 to 7 Meaning: “In the last chapter, it is described, that, the wicked persons cause sorrow to the noble minded and saintly Mahaatmas and, that these saintly persons do not feel either joy or sorrow caused in this manner, through the actions of the wicked persons. DUE TO THE WILL AND DESIRE OF OUR LORD, THE DEVOTEES OF OUR LORD CAN COMMIT “ERRORS” THROUGH LOSS OF MEMORY. BUT THESE “ERRORS” NEVER LEAD THEM INTO INFATUATION AND DELUSION (MOHA)! (AS THE LORD IS THEIR “PROTECTOR”)

King Parikshit had put the serpent on the neck of the sage. But this action of the king did not make the sage “angry” (i.e. did not cause “Moha or delusion” in his mind). But, the son of the sage cursed the king for this offence — but King Parikshit also did not get upset or angry (i.e. did not get deluded). In this way, the blemish of both the sage and the king is being told as not present!” (1)

“Now, it is told that King Parikshit is endowed with the qualities of “Jnana” (knowledge) of detachment (“Vairagyam”) and “Bhakti” (devotion to our Lord). King Parikshit was an adept in enjoying the grace of our Lord in the form of his fame, his devotion to and to his duties, the society and Goddess Laxmi (wealth).” (2)

"In the 19th chapter, due to the rise of detachment (Vairagya), King Parikshit got determined to "stay put" in one place only! There, came the holy sages in large groups! On getting "doubts" about the answers to be given for the questions asked by King Parikshit, Sri Sukadeva comes there (to give the "answers"). This is being told." (3)

"The sages were eager to witness the demise of a great devotee of our Lord! (i.e. King Parikshit). The sages also knew that, at this holy place, the "Leelas" and stories of our Lord will be explained. The sages have this capacity to know about the future events. They came there to listen to the nectar of our Lord's "Leelas"! Among these, Sri Sukadeva, is considered as the incarnation of Lord Siva! Due to this, he is considered, as per the tradition, that our Lord Himself had taken this "incarnation"! Sri Naarada, Sri Parasuraama and Sri Vyaasji had also the "attitude" (Bhaava) of our Lord's "incarnation"! Among these, Sri Sukadeva sat on a high pedestal (seat)! Was there any discussion or dispute on this aspect among the sages? (i.e. Sri Sukadeva occupying a higher seat!) Not at all! It is said here, that only a person, who has very deep and intense detachment can give instructions on "Jnana", and due to this, as Sri Sukadeva had this intense detachment in him, his glory and greatness are being explained. Sri Naarada had the equal "Jnana" of Sri Sukadeva. But Sri Naarada did not have the spirit of total "renunciation" (Thyagam) of Sri Sukadeva. Due to this, Sri Naarada could not attain the status of being the "speaker". (5)

'Both Sri Parasuraama and Sri Vyaasji are "incarnations" of our Lord (Avataaram). Hence, they were capable of blessing everyone with "liberation" too!

(Moksham). BUT KING PARIKSHIT WAS TO GET "JNANA", AND THIS "JNANA" CAN BE GOT ONLY FROM A GURU! This "Jnana" only can make him attain the glory of his own "divine self and nature" (Swaroopa Prāpti). This "Jnana" can be given only by Lord Siva, and Sri Sukadeva came there, as he was the "incarnation" of Lord Siva! This story has been told in the "Koorma Purana". Hence, both Sri Parasuraama and Sri Vyaasji did not attain the status of a "speaker", and only Sri Sukadeva was able to sit on the seat of the "speaker". (6)

"SRI SUKADEVA HAD 32 QUALITIES IN HIM. DUE TO THIS, HE BECAME THE "GURU" OF KING PARIKSHIT, TO GIVE "JNANA"! LORD SIVA HAD TAKEN THIS INCARNATION ONLY FOR HIS SAKE! When King Parikshit was in his mother's "womb", he was protected by Lord Vishnu, as Lord Vishnu is invested with the task of giving protection. The task of "destruction" is the duty of Lord Siva. This task was completed by Sri Sukadeva. King Parikshit was not to be burnt through a "worldly" fire! Hence, he was "burnt" through the "supernatural" fire of the curse of a Brahmin." (7)

In the last chapter, the curse, which befell on the king, has been described. Now a description of the most wonderful "Leelas" (action) of our Lord, by way of meting out the result of this curse on the king, will be made. Here, a description of the Ganges river, the company of holy Mahaatmas, (Satsangha) and the origination of "Jnana", (knowledge) in the heart of the king, will be made.

In the first instance, King Parikshit became

repentful. This was his "penance"! He now did not have any desire to enjoy his kingdom and other joys of life. This "detachment" of the king will be explained in 4 verses. It has been said in the scriptures that, "IF EVER A "SIN" GETS COMMITTED, THROUGH ONESELF, AND IF THE SINNER FEELS INTENSE REPENTANCE, THEN THE ONLY WAY TO REMOVE THIS "SIN" IS THE REMEMBRANCE OF OUR LORD IN EVERY WAY!" As per this rule, in the first instance, the intense feelings of repentance felt by the king is explained, as a part of remembering our Lord. If, an ordinary person gets "repentance", then this reference is considered as part of his "detachment". When the same "repentance" is felt by a devotee of our Lord, then the same becomes a part of "Bhakthi" (devotion to our Lord). Hence, as the king did not have any desire, he felt intense "repentance" for the "sin" committed by him.

सूत उवाच—

महीपतिस्त्वथ तत्कर्म गर्ह्यं विचिन्त्यन्नात्मकृतं सुदुर्मनाः ।
अहो मयाऽमीवमनार्यवत्कृतं निरागसि ब्रह्माणि गूढतेजसि ॥१॥

VERSE 1 Meaning: "Sri Soota said, "After coming back to his palace, King Parikshit began to think about the wrong action done by him out of his "inordinate pride". He got very much perturbed and anxious, and felt deep repentance in his heart. The king spoke thus, "Alas! Like a very bad person, I have committed a despicable crime! In spite of no offence being committed against me, how did I commit such an inappropriate and "low graded" action against the Brahmin sage, whose "brilliance" was hidden?"

श्रीसुबोधिनीः महीपतिरिति। ततः समागत्य श्रमापनोदनानन्तरं यदा राज्यविचारार्थं सिंहासनस्थो महीपतिर्जातः। अथ तदैव पूर्वकृतं कर्म स्मृतवान्। ब्राह्मणस्य गले सर्पदानलक्षणम्। तुशब्दन पूर्वभावो निवारितः। गह्वं निषिद्धत्वेऽप्यपकीर्तिजनकम्। लोकद्वयनाशकमित्यर्थः। चिन्तान्तरपरित्यागेन विशेषाकारेण तदेव चिन्तयन् दुर्मना जातः। यद्यपि दण्डादिप्रकारेण चौरवध करोति तदाऽप्यन्यद्वारा कारयति न तु साक्षात्। इदं तु स्वयमेव कृतमिति दुर्मना जातः। मनसः शोकजनकत्वादुष्टत्वम्। शोके भगवत्स्मरणात्सुष्ठुत्वम्। अन्यथा मूर्च्छैव स्यात्। तस्याऽनुतापाभिलापमाह। अहो इत्याश्चर्ये। मया भगवद्भक्तेन धर्मपालकेन अमीवं पापमपराधरूपं निःशङ्कमनार्यवत् स्वभावदुष्टवत् कृतम्। स्वभावदुष्टोऽपि नैतादृशोऽपराधं करोतीति विषयं वर्णयति—निरागसि ब्रह्मणि गूढतेजसीति। प्रमाणविचारेण लोकविचारेण वा निरपराधे न दण्डः क्रियते। किञ्च प्रमेयविचारेणाऽपि जीव एव दण्डो न ब्रह्मणि। नीतिविचारेणाऽपि यत्र सर्वनाशो न सम्भावितस्तत्र दण्डः। न तु गुप्ततेजसि सर्वनाशके। गूढत्वान्न तदैव दाहः। अन्यथा तावन्मात्रदाहः स्यात् ॥१॥

तर्हि किं कर्तव्यमित्याकाङ्क्षायां विषय एव करिष्यति न मया किञ्चित्कर्तव्यमित्याह—

SRI SUBODHINI: King Parikshit got intense feeling of remorse and repentance. He came back from the forest, and after resting a while, sat on his throne, with a view to attend to his royal duties. He now remembered his action of putting the dead serpent on the neck of the Brahmin. He got very much perturbed by remembering this “sin”. The king was thinking about this, in this way. “I have done this action out of inordinate “pride” in me, and this action of mine is highly inappropriate, and will give me only “ill fame”. I have committed this “sin”, which will make me lose both of my “worlds”!

King Parikshit gave up all the other thoughts pertaining to his royal duties and was constantly thinking about the events, which happened in the forest. He felt very remorseful now — especially when this sinful act was committed by him personally! As a king, he used to give punishment, like death etc. (for the robbers), meted out through the “hands” of his officials. But now, this “crime” was committed by him through his “own” hands! Due to this, he became very anxious and sorrowful. But he was remembering our Lord, even during this sorrowful state.

He spoke the word “alas” (Aho) — to express his own “surprise”! “I, being a devotee of or Lord Sri Krishna, and also as the king, who is supposed to protect “Dharma”, have now, like an evil minded person, committed this offence of a “sinful” nature! In fact, very wicked persons also do not commit such crimes! This Brahmin was innocent and with great but “hidden” brilliance! I am not expected to punish an innocent person, even from the points of view of this world and evidence of the scriptures. What more can I say? Only after proper judgment, a person could be punished — but certainly not this holy Brahmin! Even from the legal angle, it is said, that if a punishment leads to mass destruction, then, such type of awarding punishment is supposed to be avoided! Moreover, a sage with “hidden brilliance”, can never be punished as this punishment may lead to mass destruction.

It is said here, by our Sri Mahaprabhuji, that the king escaped “immediate” punishment due to the “hidden” nature of the “brilliance and powers” of the sage. Otherwise, if his powers were active and present, then the king would have been burnt, then and there!

What should be done now? On this, it is said, that King Parikshit thought that, "Let whatever has to happen now, as a result of my sinful offence towards the Brahmin, happen! I will not do anything more on this! This is being explained below.

ध्रुवं ततो मे कृतदेवहेलनादुरत्ययं व्यसनं नातिदीर्घात् ।

तदस्तु कामं ह्यघनिष्कृताय मे यथा न कुर्या पुनरेवमब्धा ॥२॥

VERSE 2 Meaning: "It is certain, that I will be able to mitigate and remove the sin arising out of the offence committed against this Brahmin! The sorrow arising out of this sin, as a result will be attained by me very quickly. For the mitigation of my sin, let me get the result, which is sorrowful! This is the only best alternative! (i.e. let me suffer and wash off my "sins"! So that, never again, I shall commit such an offence!"

श्रीसुबोधिनी: ध्रुवमिति। ननु वैष्णवस्य तव न किञ्चिद्भविष्यतीत्याशङ्काऽऽह—देवहेलनादिति। अन्तःस्थितो भगवानेव तेन ध्यायमानः। स तु देवालयरूपः। अतो देवालयापकारे देव एवाऽपकृतो भवतीति "भक्तोऽपि भगवद्द्रोहमाचरन्नरकं व्रजेति" ति न्यायाद्ध्रुवं व्यसनं भविष्यति। व्यसनं नाम चिकीर्षितसर्वपुरुषार्थप्रतिबन्ध-पूर्वकस्वव्यापारसहितचित्तव्याकुलता। तच्च द्विविधम्। स्वाश्रयदेहादिना-शकमुपायनिवर्त्य वा। तत्र दुरत्ययं स्वाश्रयनाशकं व्यसनम्। दुःखेनाऽत्ययो यस्येति दुःखरूपं फलं दत्त्वा शाम्यतीत्यर्थः। अत्युत्कटत्वाच्चीघ्रमेव भविष्यतीत्याह—नातिदीर्घादिति। तदैव न जात इत्यतिपदम्। प्रतीकारादनन्तरमेव सर्वस्याऽप्यप्रतीकार्यतापरिज्ञानात्प्रतीकारः क्रियतामित्याशङ्क्याऽऽह—तदस्त्विति। यस्य देहादिः प्रियो भवति यस्य भगवदपराधेऽपि देहादे रक्षणीयता भवति तस्य प्रतीकारप्रयत्नः। "अस्माभिर्यदनुष्ठेयमि"ति न्यायेनाऽस्माकं तदभीष्टमेव। अतः प्रार्थयते—तदस्तु काममिति। व्यसनस्य सङ्कोचो माऽस्तु। देहादिनाशस्याऽस्माभिरेव चिकीर्षितत्वात्। तथा प्रार्थनायां

हेतुः—अघनिष्कृतायेति। पापापनोदाय। मे इति साक्षान्ममैवाऽस्तु। नन्वपराधो धर्मः। तदर्थं धर्मिनाशोऽनुचितः। असमानत्वात्। तत्राऽऽह—यथा न कुर्यामिति। शरीरे विद्यमाने साक्षात्करणं सम्भवति। शरीराद्यभावे तु राज्यपुत्रादिद्वारा। अतः अद्धा साक्षादेवाऽस्त्वित्यर्थः ॥२॥

नन्वतिरागिणोऽप्येवमुक्तिः सम्भवतीति तद्ध्यावृत्त्यर्थं पाक्षिकदोषपरिहारार्थं चाऽऽह—

SRI SUBODHINI: “This offence will certainly get me the result of sorrow”. If King Parikshit get the thought, that as a devotee of Lord Vishnu, he may escape any punishment — on this, it is said by him, that “today”, the Lord Himself has been insulted. The Brahmin sage was meditating on our Lord, who was residing in his heart. His body was like a sacred temple. By insulting this “temple”, our Lord Himself has been insulted. It has been said, in the scriptures that, “If a devotee betrays the Lord, then certainly he attains “hell”. Due to this, I am certain to get great sorrow! My “action” (i.e. crime) will obstruct the fruition and attainment of all my human goals and will make me attain sorrow, which would make my mind anxious and agitate. This “sorrow” is of two kinds. The destruction of my body, on which I have become dependent, and the way for removing and mitigating this “sin” i.e. the sorrow thereof! (i.e. as to how to get rid of this “sin”?). It is certain, that I will not be able to prevent the loss and destruction of my “body” — as this “sin” will not get mitigated without giving me “sorrow! My “offence” is gruesome, and hence, I am bound to attain the punishment quickly. There is not much time for me, now, to get this punishment.”

“Why did I not get the “sorrow”, by way of

punishment, at that time only? (i.e. instantly). Moreover, if I am told now to take such actions/ways, with a view to avoid the sorrow or mitigate it, then I would reply, that only those persons, who regard their “body” as good and pleasant, will resort to ways and means of removing any sorrow. I have committed a sin against our Lord. How can I now continue to love and like this “body” of mine? “For me, the advent of sorrow is indeed appropriate!”

Due to the above feelings, King Parikshit now prays as follows, “Let this sorrow visit me, as per its own desire! Let this sorrow not have any type of hesitation to strike me! I am desirous that my body may get destroyed - as this destruction of my body is necessary for the destruction of my sin! Let this sorrow be attained by me actually! It is the nature of the body to commit offences and sins, and the body is the seat of “Dharma” also. But I am desirous, that once again I should not commit such a “sin”! I am praying that this sorrow and difficulty is totally attained by me only – as I do not want this sorrow to be felt by my kingdom and my sons!”

Those persons, who have great love for their body etc. can be categorized as above. But if the body remains, there is the fear of “blemish” arising. Through the next verse, the “remedy” is being told.

अद्यैव राज्यं बलमृद्धकोशं प्रकोपितब्रह्मकुलानलो मे ।

दहत्वभद्रस्य पुनर्न मेऽभूत्यापीयसी धीर्द्विजदेवगोम्यः ॥३॥

VERSE 3 Meaning: “Today only, let my kingdom, army (strength) and overflowing treasury get burnt away, through the fire generated by the curse of the Brahmin! Let me, who has done an inauspicious crime, never get

again that type of sinful intellect to harm the Brahmins, the celestial deities and the cows!”

श्रीसुबोधिनी: अद्यैवेति। शेषरक्षार्थं नाऽऽत्मनि प्रार्थना किन्तु साक्षात्सम्बन्धाभावार्थम्। अतो ब्राह्मणापराधनैमित्तिकदेहनाशः। साक्षात्प्रकोपितो ब्रह्मकुलानलो राज्यं सेनां धनं च नाशयतु। सात्त्विकराजसतामससुकृतादेतन्त्रयं भवति। ततस्तत्कारणादृष्टस्य समाप्तत्वान्निष्प्रत्यूहं दहतु। तत्र साधकमाह—अभद्रस्येति। न विद्यते भद्रं यस्येति। न हि कल्याणादृष्टे प्रबुद्धे विद्यमाने पापीयसी धीर्भवति। अतः “अपदोषतैव विगुणस्य गुण” इति न्यायेन पुण्याभावे राज्यादीनां दोषाजनकत्वात्तदभावप्रार्थना युक्तेत्याह—**पुनर्न मेऽभूदिति।** सकृद्यज्जातं। तन्निमित्तदाहार्थं उपयुज्यते। अतः समीचीनं जातमिति विचारेण नश्चिन्त्यं श्लोकत्रयार्थः ॥३॥

महतां हि फलप्राप्तौ स्पृहाभाव एव विलम्बहेतुः। अतः स्पृहाया जातत्वात्तत्कदा भविष्यतीति चिन्तयन्नथ तदनन्तरमेव शापमशृणोदित्याह—

SRI SUBODHINI: “Let everything be destroyed today only!”. King Parikshit has not prayed for his “own” destruction, for the sake of saving everything else! But he really did not feel related to his kingdom, materials etc. Hence, on his committing the offence against the Brahmin, he has prayed for the destruction of his body! He tells that, “Let the fire ignited by the curse of the Brahmin destroy the kingdom, the army and all wealth!” A person attains, respectively through Satwik, Rajasik and Tamasik good deeds, the results of kingdom, army and wealth. All these are attained through the “unseen” fortune! King Parikshit now has prayed for the ending of this “unseen” fortune, through the destruction of all these three!

He says further, “I have done very inauspicious deeds! I do not have the attitude to do auspicious actions! Due to this attitude of mine only, I have got a sinful

intellect!" As the absence of virtuous deeds will originate "blemish and defects" in the form of kingdom etc., King Parikshit has prayed for the destruction of all these! He further says, that the sin, which he has committed should never happen again i.e. this sort of sinful intellect should never arise! Hence, it is necessary, that all these should be burnt now itself! Due to this clear-cut determination, the king got rid of his anxiety and agitation - described in the three verses to follow.

Truly, great Mahaatmas never are eager to attain "results" for their "efforts" (i.e. they do actions, without the sole motive of attaining its result), and due to this, usually, the "results" take time and delay to materialize! But King Parikshit was eager to attain the "effect and result" of his sinful action. No sooner, he had asked himself, as to when, he will get the "result", he listened to the message of "curse" over him, sent to him.

स चिन्तयन्नित्थमथाऽशृणोद्यथा

मुनेः सुतोक्तो निर्ऋतिस्तक्षकाख्यः ।

स साधु मेने न चिरेण तक्षका-

नलं प्रसक्तस्य विरक्तिकारणम् ॥४॥

VERSE 4 Meaning: "The king was thinking like this only, when he was given the message sent by the son of the sage, regarding his impending death, through the serpent Takshaka! The king regarded this "news" as auspicious - that "very soon the fire in the form of serpent Takshaka, will become the cause for my detachment - as I am very attached now!"

श्रीसुबोधिनीः स चिन्तयन्निति। इत्थमिति पूर्वोक्तप्रकारेण। शमीकप्रेषितब्राह्मणमुखात्तक्षकाख्यो निर्ऋतिरित्यशृणोत्। यद्यपि इति पदं नास्ति

न वा तथा पदं तथापि यथापदस्य सम्बन्धिनो विद्यमानत्वाद्यथा निःश्रुतिस्तथाऽश्रुणोदित्यथः। स्वरूपतः पदार्थस्य ज्ञातत्वात्प्रकार-स्यैवाऽज्ञानादनधिगतार्थगन्तृत्वेन प्रकारस्यैव श्रोतव्यत्वम्। “सर्वे ह्यस्य मृत्यवो वेष्टा (?)” इति श्रुतेः। मृत्य्वन्तराभावान्न तक्षकस्य मृत्युहेतुत्वमपि तु मृत्युत्वमेवेत्याह—तक्षकाख्य इति। एवं श्रुत्वा यत्कृतवांस्तदाह—स साधु मेन इति। स इति पूर्वोक्तो राजा। अन्यथेदानीं विचारस्य कर्तव्यत्वे शीघ्रं साधु मननं न सम्भवेत्। ततश्च कर्तव्यनिर्द्धाराभावात्परिमितकाले विलम्बो भवेत्। तदाह—न चिरेणेति। स न चिरेण साधु मेने, किन्तु शीघ्रमेवेत्यर्थः। तक्षकानलस्य साधुत्वे हेतुः—प्रसक्तस्य विरक्तिकारणमिति। विषयेषु प्रसक्तस्य। विषयभोगस्याऽहेतुत्वं ज्ञानयन्नसमासमाह। नित्यसापेक्षत्वादसमर्थसमासः ॥४॥

एवं निरपेक्षतां निरूप्य कर्तव्यत्वेन सन्यासलक्षणं वैराग्यमाह—

SRI SUBODHINI: King Parikshit was deeply thinking about the attainment of “sorrow”. At this time, a Brahmin messenger came, being sent by Sage Sameeka, and told him about the impending death, through the serpent Takshaka. The purport is, that the king listened to the method of his death — although there is no direct reference to his hearing about this!

It has been said, in the scriptures, with reference to the taking of the final “concluding” bath (“Avabhrita” bath) after the performance of the Asswamedha sacrifice that, “By desiring for death, “death” itself can desire for the same” (i.e. for the individual, who has this desire). Hence, Takshaka will become the “death” itself now.

After listening to this “news”, whatever the king did is being told. THE KING REGARDED THIS “DEATH AS GOOD” AND MOST WELCOME! In fact, he was thinking about this even earlier. If he had not regarded this as “auspicious”, then he would have become anxious after listening to the news! — and would not have regarded it, very quickly, as good!

But, due to the situation presented before him, the king was not clear as to what he should do now! In fact, this “uncertainty and ignorance” would make for the delay and waste of 7 full days! i.e. whatever is good to be done, will remain undone!

Hence, King Parikshit did not delay in regarding this “news” as good! Why did he regard this “fire” in the form of serpent Takshaka as good? Because, this would create “detachment” in the mind of a person, who is very attached to material objects and its pleasures. The enjoyment of material objects, can never cause “detachment” to them! (Vairagyam). That is why the words of “attachment” and “detachment” are referred to separately.

In this way, after explaining the attitude of “no desire or not wanting anything”, a description of the detachment of the king, in the form of his “Sannyasa” (renunciation) - as a duty/action is being told.

अथो विहायेममुञ्च लोकं विमर्शितौ हेयतया पुरस्तात् ।

कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत्प्रायममर्त्यनद्याम् ॥५॥

VERSE 5 Meaning: “This world and the “other” world are worthy of being given up or renounced!” Thinking like this, King Parikshit, decided to “give up” both of these, and regarding the worship and service of the holy lotus feet of our Lord Sri Krishna only as of much higher value, came and sat on the banks of the Ganges river, in a determined way!”

श्रीसुबोधिनी: अथो इति। इहामुत्रार्थफलभोगविरागो न ज्ञानार्थः किन्तु भगवत्सेवार्थ इति निरूपयितुमाह—कृष्णाङ्घ्रिसेवामधिमन्यमान इति। अत एव लोकपदप्रयोगः। न तु लोके भोगपरित्यागः। भक्तिमार्गेण भगवत्सेवायाः शरीरमात्रसाध्यत्वात्। ननु शापेनाऽयमेवं करोति परित्यागम्। अतः कथमस्य

भक्तत्वमित्याशङ्क्याऽऽह—विमर्शितौ हेयतया पुरस्तादिति। पूर्वमेव त्यक्तव्याविति भगवत्सेवार्थं विचारितौ। केवलशरीरेण भगवत्सेवां करिष्यंस्तस्य शरीरस्य क्रियान्तरे विनियोगाभावार्थमनशनं कृतवानित्याह—उपाविशत्प्रायमिति। प्रायम्। अनशनम्। प्रायस्य सर्वथाऽन्नपरित्यागरूपस्य भगवद्भ्रतेनाऽ-भीष्टत्वात्प्रायस्य कर्मत्वम्। अन्यथा तादर्थ्यं चतुर्थी स्यात्। अन्नमयत्वाच्छरीरस्य तदभावे वैकल्येन सेवाऽभावमाशङ्क्य अमर्त्यानां नदीत्वादनङ्गासमीप उपविष्टः। न विद्यते मर्त्यं येषां देवानां तेषां नदी। प्रत्यहमन्नभक्षणेन देहे बृद्धिक्षययोर्जायमानत्वात्पूर्वं साधनत्वेन गृहीतस्य देहस्य नाशाद्देहान्तरस्य च साधकत्वसन्देहाद्गङ्गायाश्च यथास्थितवस्तुस्थापकत्वाद्गङ्गातोरे प्रायः। अमर्त्यत्वं नदीकृतमेव। तत्तीरे जाता अमर्त्या भवन्तीति। अत इदमपि शरीरमुत्तरोत्तरं केवलतेजसा निष्पाद्यमानं गङ्गासम्बन्धादमर्त्यत्वमापन्नं सत् भगवत्सेवायां फलमुखाधिकारी भविष्यतीति तथा यत्नः। इदानीन्तनानामाधि-भौतिकत्वादाधिभौतिकरूपेण साऽभिव्यक्ता न तत्फलं साधयति॥५॥

एवं योग्यदेहसाधकत्वेन गङ्गायाः परम्परोपयोगमुक्त्वा भक्तौ साक्षात्फलरूपमुपयोगमाह—

SRI SUBODHINI: The “detachment” towards the “joys and pleasures” of this world and the “other” world, in the mind of King Parikshit did not arise for the sake of attaining spiritual knowledge (Jnana). BUT, THIS DETACHMENT WAS BLESSED BY OUR LORD, FOR THE SAKE OF THE KING’S LOVING SERVICE AND WORSHIP OF OUR LORD! For this sake, it is said here, that the KING REGARDED SERVICE AND WORSHIP OF OUR LORD AS THE HIGHEST! That is why, the king renounced this world immediately.

Our Sri Mahaprabhuji has said here, that IN THIS PATH OF DEVOTION TO OUR LORD, THE “BODY” IS VERY ESSENTIAL TO DO SERVICE AND WORSHIP OF OUR LORD! Here, a doubt may arise, that this “renunciation” of the king was due to the “curse” of the

Brahmin, and how come, it has been said, that he was a great devotee of our Lord? Answering this, it is said, that much before this "curse:, the king had concluded, that this world and the other world deserve to be renounced. IT IS NECESSARY TO GIVE UP BOTH THESE "WORLDS", FOR THE SAKE OF OUR LORD'S WORSHIP AND SERVICE. He had got determined like this even much earlier. "I WILL SERVE AND WORSHIP MY LORD ONLY WITH THIS "BODY"! LET NOT THIS BODY GET INVOLVED IN DOING ANY OTHER TASK!" For this sake, the king took the vow of "fasting unto death" — i.e. not to eat any food nor drink water even!

That is why, it is said here, that the king sat on the banks of the "celestial" Ganges river, determined to fast unto death! This "vow" was taken by the king, with a view to please our Lord! It has been said in the Vedas, that "Two birds reside on the same tree. Out of these two birds, one of them enjoys the fruits of the tree (i.e. sense objects) and the other, is seen as strong and healthy, even without eating the fruits of this tree. "HENCE, TO LIVE WITHOUT SEEKING THE JOYS OF THE SENSES, IS THE TRUE "VOW" FOR THE SAKE OF OUR LORD!"

As this body is made out of "food", this body gets destroyed, when food is denied to it, and through the loss of this body, worship and service to the Lord cannot be done! Removing this doubt, it is said, that the king sat on the river Ganges, which is the river of the celestial deities! Hence, his body was not subject to the rule of "death" as this river belongs to the celestial deities, who are "immortal" (Amarthya) i.e. there, in that place, "immortality is being present"! By the daily eating of

food, this body undergoes both growth and decline. But, here on the banks of the river Ganges, this “growth and decline” do not take place, even though food is not consumed — all this is due to the glory of the Ganges river. He, who, gets originated on the banks of the Ganges river, becomes immortal.

The king now thought, that this “body” has got originated and grown due to the element of “fire” (Tejas) and now, it will become “celestial” in nature, by coming to get related to this holy Ganges river! In other words, **THIS BODY WILL BE MADE DESERVING AND APPROPRIATE TO RENDER SERVICE AND WORSHIP OF OUR LORD!**

A doubt may arise that even today, there are thousands of people living on the banks of the Ganges river — but we do not see, that their “bodies” becoming “celestial” in nature! Hence, is this river really capable of making everyone celestial? This doubt is removed by telling that, at the present time, people are always thinking about the “physical and material” things, and the holy Ganges river also responds to them in the same “physical and material” way only! Hence, these people do not attain the “celestial” status, as they are not interested to attain this!

In this way, we have seen, that the holy Ganges river prepares the body to be deserving to worship and serve our Lord. In fact, this holy river has been traditionally valued like this. Now, the glory of the Ganges river in blessing a devotee with “Bhakthi” to our Lord is being explained.

या वै लसच्छ्रीतुलसीविमिश्रकृष्णाङ्घ्रिरेण्वभ्यधिकाम्बुनेत्री ।
पुनाति लोकानुभयत्र सेशान्कस्तां न सेवेत मरिष्यमाणः ॥६॥

VERSE 6 Meaning: “Why cant a person, whose death has come near to him, serve and worship the Ganges river? This holy Ganges river carries with it waters mixed with the brilliant holy Tulasi leaves of our Lord Sri Krishna’s lotus like holy feet, along with the holy dust of His feet! This holy Ganges river, makes sacred through it’s waters, Lord Siva, as also all the “worlds”, from both inside and outside!”

श्रीसुबोधिनी: या वै लसदिति। अधिकारिशरीरं प्राप्य भगवत्सेवायां प्रथमतश्चरणप्रक्षालनम्। भावनायां तस्यां क्रियमाणायां प्रक्षालनं जातमित्यभिज्ञापिका गङ्गा। तस्या अभिज्ञापकं रूपमाह। या ब्रह्मसदने ब्रह्मकर्तृकचरणक्षालनात्पूर्वं नित्यपूजायां लक्ष्मीसमर्पिततुलसीचरणारविन्दे स्थिता। भक्तकार्यार्थं व्यापृतस्य भगवतश्चरणस्य वा भूतसंस्कारकपक्षमाश्रित्य “तदन्तरप्रतिपत्तौ रहतिसम्पतिष्वक्त” इति न्यायेन कृतप्राणिपुण्यपुञ्चस्य सम्बन्धिनं भक्तत्वे सति भगवदीयशरीरनिष्पादनार्थं भगवच्चरणे सम्बन्धं प्राप्य भक्तानां तत्सबन्धे तादृशं शरीरं निष्पादयितुं स्थितस्य चरणप्राप्तेः पूर्वमेव तत्प्राप्तिसाधकत्वं गङ्गाया वदति—**कृष्णाङ्घ्रिरेणविति।** श्रीतुलस्या विमिश्रो योऽङ्घ्रिरेणुः। अनेन तस्मिञ्छरीरे भक्तत्वभक्तयोः सहजसबन्धे हेतुरुक्तः। बहूनां भूमौ स्थितानां भक्तानां तादृशशरीरनिष्पादनार्थं कृष्णाङ्घ्रिरेणव एव अभितः अधिका यस्य तादृशमंबु नयतीत्यम्बुनेत्री। परिमितं च गङ्गाजलं परिमितं च कमण्डलुजलमपरिमिताश्च चरणरेणव इति न सम्यक्प्रक्षालनपर्याप्तमम्बु भवति। अतो रेणव एवाऽधिकाः। इदानीन्तनजलेऽपि भक्तं प्रत्येव तदभिव्यक्तीकरणं नाऽन्यं प्रतीति नेतृपदेन सूचितम्। तस्य प्रासङ्गिकं फलद्वयमाह—**पुनातीति।** त्रीनपि लोकानुभयत्राऽन्तर्बहिः सेकात् पुनाति। सेशान्वा। पालकमहादेवसहितान्। अनेन भक्तानां भूमापुत्पन्नानामधिकदोषसंबन्धाभावः सूचितः। अत एव यो मरिष्यमाणः पूर्वदेहत्यागेच्छुस्तादृशशरीरोत्पादिकां गङ्गां को वा न सेवेत ॥६॥

एवं गङ्गातीरे प्रयोपवेशनं कर्तव्यमिति युक्त्या निश्चित्य स्वस्याऽभक्तत्वे सर्वमन्यथा स्यादिति तद्दोषं पाण्डवेयत्वेन परिहरन्नग्रिमकर्तव्यमाह—

SRI SUBODHINI: That this “body” should be made deserving and appropriate for the service and worship of our Lord; hence, it is said here, in the first instance, the worship of the lotus feet of our Lord, through this holy Ganges water. It is said, also, that only on “serving” this holy Ganges river, a devotee can attain the sincere devotional attitude (Bhaava) to our Lord Sri Krishna! THIS GANGA RIVER IS CONSIDERED AS THE HOLY WATER, WHICH HAS WASHED AND WORSHIPPED OUR LORD’S HOLY FEET!

With a view to explain the “divine” nature of this holy river, it is said, that Lord Brahma had “washed” the lotus feet of our Lord, in his “Brahma Loka”. Even before this, Goddess Laxmi, on a daily basis, used to “wash” our Lord’s holy feet, and used to offer the holy Tulasi leaves, as an act of worship of His holy feet! These Tulasi leaves always remained on the lotus feet of our Lord! When our Lord decided to redeem King Bali, with a view to confer (give back) the “heaven” to the celestial deities, our Lord’s holy feet, had gone up, upto the “Heaven”, (when He took the incarnation as “Thrivikrama”)! Our Lord had taken His holy feet, to the world of Lord Brahma, with a view to make the “bodies” of His devotees deserving and appropriate for His worship — as no devotee will attain “union” with our Lord, without our Lord’s initiative taken in this way of lifting His holy feet up to the “Brahma Loka”! On this holy feet, there were Tulasi leaves consecrated and offered by Goddess Laxmi, along with the dust of His holy feet. It is these particles of “dust”, which makes the body of a devotee deserving and appropriate to do our Lord’s service and worship.

It has been said in the "Brahma Sutras" of Sri Vyaasji (beginning Sutra of the third chapter) that , "When a devotee, who has performed sacrifices in his earlier life dies without attaining "Jnana" (i.e. he does not attain the knowledge about our Lord, who is the real meaning of the Vedas), the Lord, who is of the form of these "sacrifices" does not get manifested (as the devotee lacks "Jnana" and merely performs the sacrifices only). But this "sacrifice" purifies the 5 elements in him! But due to the performance of this "sacrifice", without a "desire" to be fulfilled, the celestial deities get pleased and with a view to enable this devotee attain a "body" deserving and appropriate for the realization of "Jnana", originate a new "body" for him, through the knowledge of the "5 fires" (Panchaagni Vidhya)."

In the same way, a devotee, who has listened to the Leelas and stories of our Lord, in his earlier life, with loving devotion, becomes deserving to attain liberation. Due to this sincere devotion to our Lord, he takes due "initiation" to practice devotional worship of our Lord, as prescribed in the "Tantra Sastra". He also fully hears about this path of doing worship and service to our Lord. Due to all this, as he has no desire to attain any other goal, other than service and worship of our Lord, he also attains the purity of his 5 "elements".

This devotee, having practiced the 9 types of devotion to our Lord, takes a birth in a family, where both his father and mother are great devotees of our Lord. The 5 elements which would make up his body will now consist of the nectar and holy dust of our Lord's holy feet! In this way, the spiritual practices of listening to our Lord's Leelas etc. have been prescribed, so that a devotee can attain a body, which would be deserving

and appropriate to do worship and service of our Lord Sri Krishna. Due to this, THE BODY GETS FULLY RELATED TO THE NECTAR AND DUST OF OUR LORD'S HOLY FEET! This is made possible by the holy Ganges river! The holy Tulasi leaves offered by Goddess Laxmi at the holy feet of our Lord, and the holy dust of His feet are always present in this Ganges river!

Our Sri Mahaprabhuji says, here, that there are countless devotees living on this earth. All these devotees are made through the dust of the holy feet of our Lord as contained in this holy Ganges river. The waters of the Ganges river, as it emanated from the water-receptacle of Lord Brahma is "limited". But no one can "measure" the amount of the dust of the holy feet of our Lord Sri Krishna! As there is not enough water in the Ganges river to "wash" away the entire dust of our Lord's holy feet, it is said, that, there is more "dust" of our Lord's holy feet in the Ganges river than the "water" itself!

As this present time, our Sri Mahaprabhuji says, that the Ganges river expresses this glory only for the sake of our Lord's devotees. Non-devotees are unable to see this expression or manifestation.

This holy Ganges river confers two results. It purifies all the three worlds, both from inside and outside. The word "Sesaan" (along with Lord Siva) used in this verse indicates, that this Ganges river purifies Lord Siva and all other celestial deities too! In this way, the Ganges river enables the devotees of this world to redeem all their "blemish" and purifies them. Hence, a devotee, who has decided to give up his body, or when his death is

very near, then, he should always seek to serve and worship the Ganges river! Sri Mahaprabhuji asks here, “who will hesitate from doing this?”

King Parikshit got determined to “fast unto death” on the banks of the Ganges river. He was anxious that nothing else (i.e. untoward) should happen, due to his lack of devotion to our Lord! With a view to mitigate this “blemish”, the final “action” of King Parikshit is being explained, through the next verse.

इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।
दध्यौ मुकुन्दाङ्घ्रिमन्यभावो, मुनिव्रतो मुक्तसमस्तसङ्गः ॥७॥

VERSE 7 Meaning: “The scion of the Paandava clan, King Parikshit took the vow of a sage! He gave up all types of bondage and attachments! Having determined to fast unto death, on the banks of the Ganges river, he began to mediate, on the lotus feet of our Lord Sri Krishna, without thinking of anything else (i.e. one-pointed)! ”

श्रीसुबोधिनी: इति व्यवच्छिद्येति। विष्णुपद्यां प्रायोपवेशनं प्रति पूर्वोक्तप्रकारेण पक्षान्तरनिराकरणपूर्वकं विशेषणम् पक्षमवच्छिद्य निश्चित्य दध्याविति सम्बन्धः। यतः स पाण्डवेयः। कदाचिदाध्यात्मिकस्य बलिष्ठत्वे पूर्वोक्तं न भविष्यतीति पूर्वसहायत्वेन मुकुन्दाङ्घ्रमेव दध्यौ। मोक्षदातृत्वेन स्वतंत्रतया ध्यानस्योपयोगं वारयति। अङ्घ्रिमित्येकत्वसङ्ख्या अविश्वक्ता ग्रहवदुत्तरत्रोपयोगार्थम्। तेन सन्निधानात्पूर्वशेषत्वं फलष्यति। अनन्या भक्तिः पुरुषार्थसाधिकेति तां वक्तुमाह—अनन्यभाव इति। न विद्यते अन्यस्मिन्भावो यस्य। प्रायगङ्गादीनामपेक्षितत्वात्स्वतन्त्रता मा भवत्वित्येतदुक्तम्। अनेन मनोदण्डोऽप्युक्तः। वाचनिकं कायिकञ्चाऽऽह—मुनिव्रतो मुक्तसमस्तसङ्ग इति। मुनिवद्रतं यस्य वृथालापपरिवर्जनं मौनम्। मुनिव्यतिरिक्तैः सह वा भाषणनिषेधः। अन्यथा गृहीतव्रतस्य त्यागः प्रसज्येत। मुक्ताः सर्वे गङ्गा येन। पुत्रमित्रादिभिर्मनसा सङ्गा परित्यक्ताः। आरूपा शरीरादपि व्यावर्तिताः ॥७॥

एवं स्वकर्तव्ये कृते शिष्टं भगवानेव करिष्यतीति भागवतं शुक्रं च योजयन् समाज एव रस उत्पत्स्यत इति भक्तिरसोत्पत्त्यर्थं भगवत्कृतं मुनीनामागमनमाह—

SRI SUBODHINI: The Ganges river is regarded as having got originated from the lotus feet of our Lord Vishnu. King Parikshit sat on the banks of this river, with a determination to “fast unto death”. He had earlier given up, totally all types of desires and infatuations for this world. Now he meditated on the lotus feet of our Lord, in a special way, and got fully merged in meditation on our Lord. He was the scion of the Paandava clan. With a view to ensure, that his determination is not affected by his previous mental thoughts (i.e. earlier impressions), he now fixed his mind on the lotus feet of our Lord Sri MUKUNDA! Our Lord Sri Mukunda is the giver of liberation! This meditation on the lotus feet of our Lord enables a devotee to attain a body, which is deserving and appropriate to serve and worship our Lord Sri Krishna! “ONE POINTED BHAKTHI” TO OUR LORD, ENABLES A DEVOTEE TO ATTAIN ALL HIS ‘GOALS’. King Parikshit now attained this “one-pointed” devotion to our Lord! In this way, the king liked his vow of fasting unto death, and the service of the holy Ganges river. He wanted to attain the “goals”, only through the service and worship of our Lord’s holy feet. In this way, the king had punished his “mind” also (i.e. He did not desire to get any benefit from his vow of fasting until death, and staying on the banks of the Ganges river — as he entirely depended upon the lotus feet of our Lord only).

Now, a description is given of the “punishment” given by the king to his “mind” and the “body”. He now

took the vow of a “sage” (Muni) i.e. He did not speak wasteful “words” i.e. he took the vow of “Mouna” (silence). Hence, he is called as “Muni” here! In other words, no other discussion is permitted except those pertaining to the sages (Munis). How can then, King Parikshit, having taken this vow of silence ask questions to the sages or set up a dialogue with Sri Sukadeva? Hence, it is defined here, that the vow of a Muni means giving up of “wasteful discussions” only.

In the same way, King Parikshit had given up the association and attachment of his children and friends too. Even by his mind, he had given up all his attachment earlier, but through his actual body also, now, he gave up all his attachments and associations.

In this way, King Parikshit did his “duty”. Now, the remaining tasks have to be done by our Lord only. For this sake, the great devotee of our Lord Sri Sukadeva has to join, in this great task. But as “bliss” will get originated only when there is a large group, our Lord now ensured the “coming” of great and noble sages/saints, to King Parikshit.

तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।
 प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः ॥८॥
 अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्भृगुरङ्गिराश्च ।
 पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रमदेध्मवाहौ ॥९॥
 मेधातिथिर्देवल आर्षिषेणो भरद्वाजो गौतमः पिप्पलादः ।
 मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥१०॥
 अन्ये च देवर्षिर्ब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
 तानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे ॥११॥

VERSE 8 to 11 Meaning: "Groups and groups of great and very powerful and noble Mahaatmas and sages, accompanied by their disciples, who are capable of purifying this earth, came there, now, to the banks of the Ganges river! Great saintly Mahatmas using the "ruse" of visiting holy pilgrimage centres, make these pilgrimage centres "holy", through their "presence" only!" (8)

"The sacred banks of this Ganges river now saw the coming of great sages like Atri, Vasista, Chyawana, Kripaachaarya, Arishtanemi, Bhrigu, Anghira, Paraasara, Viswāmitra, Utathya, Indrapramada, Idhmavaaha, Methaathithi, Devala, Arshtrishena, Bharadwaaja, Gautama, Pippalaada, Maitreya, Ourwa, Kavasha, Agashtya, our Lord Vyaasa and Sri Naarada!" (9 and 10).

"Many other Mahaatmaas, celestial sages and the best among the "Brahmarishis", the best among the sage-kings like Aruna and others had also come to this place. On the assembly of all these vast groups of great Mahaatmas, King Parikshit bowed his head and greeted them. He also worshipped them." (11).

श्रीसुबोधिनीः तत्रोपजग्मुरिति। उपेति। कालसामीप्यम्। अद्यैव तदर्थं भगवताऽऽज्ञप्तास्ते समागता इति न किन्तु पूर्वमेव लोकतीर्थपावित्र्यार्थं भगवता नियुक्तास्तथा कुर्वन्तीत्याह—भुवनं पुनाना इति। अन्यथा मुनीनामेतच्छेषत्वं स्यात्। पावने सामर्थ्यमाह—महानुभावा इति। अनाहूतानामप्यत्रत्यप्रयोजनज्ञाने हेतुः—मुनय इति। सशिष्या इति शिष्याणां पुनर्बोधनव्यावृत्त्यर्थं रसिकतयैवाऽग्रे कथाकरणार्थम्। प्रायेणेति स्वतन्त्रतया तीर्थाभिगमनरूपाश्रमधर्मकर्तृव्यावृत्त्यर्थम्। यद्यपि "यद्यदाचरति श्रेष्ठ" इति न्यायेन लोकशिक्षार्थमपि तीर्थाभिगमनं सम्भवति तथापि न तन्मुख्यं प्रयोजनम्। तदाह—अपदेशैरिति। व्याजैरित्यर्थः। एतेषां पावनकर्तृत्वं साधुत्वेनैवेत्यन्ते तदाह। आत्रेया ब्राह्मणेषु मुख्या इति प्रथमतोऽत्रिर्गणितः। शरद्वान् कृपः।

अन्यो वा। गाधिसुतो विश्वामित्रः। रामः परशुरामः। उतथ्यो गौतमपिता।
 एवं ब्रह्मर्षादिभगवद्भक्तान्ता गणिताः। अथेत्यन्ता ज्ञानप्रतिपादकाः।
 रामादिपितृदान्ता धर्मप्रतिपादकाः। मैत्रेयादिनारवान्ता भक्तिप्रतिपादकाः। आद्या
 नवधा। गुणैः। प्रकृतिविकृतिभेदेन पञ्चविधस्य कर्मणो दशविधत्वात्तथा मध्यमाः।
 षड्गुणैश्चर्याद्भगवत्तत्प्रतिपादका भक्ताः षड्विधा। चकारान्तरदशिष्यास्तत्त्वेन
 गणिताः। अन्येऽपि तेच्छिषाः प्रकीर्णकाः। तानाह—अन्ये चेति। अत एव
 ऋषित्रयग्रहणम्। अरुणः कश्चिदृषिः। तेष्वगतेषु राज्ञः कृत्यमाह—तानिति।
 आर्षेयेषु ऋषिवंशेषु प्रवराः श्रेष्ठाः। यज्ञवृता वा। एकदैव सर्वे समागता इति
 समुदायेनैव पूजनम्। यथायोग्यं वा तत्सम्मत्या। ‘वन्दनान्ता
 पूजे’तिपूजासमाप्तिसूचकं वन्दनम् ॥८॥

“यस्त्विच्छया कृतो धर्म” इति दोषपरिहारार्थमव्यग्रेषु तेषु विज्ञापनार्थं
 पुनः प्रणामं कृत्वा स्वचिकीर्षितं कर्तव्यमकर्तव्यं वेति निद्धारार्थं
 बहिर्दृष्ट्योत्तरनिराकरणार्थं चाऽन्तर्निविष्टः सन् विनयार्थमुत्थितोञ्जलिं बद्ध्वा
 विज्ञापयामासेत्याह—

SRI SUBODHINI: When King Parikshit took his
 vow unto death on the banks of the holy Ganges river,
 at the same time (i.e. immediately), great many sages
 and Mahaatmas visited him. The proposition “Upa”
 (near) emphasizes this “simultaneous” action! It was not,
 that they had all come now on being instructed by
 our Lord. But our Lord had appointed such great sages
and Mahaatmas, even from the first instance to purify
this world, and its pilgrimage\ holy places! And, these
 Mahaatmas always go to these pilgrimage places,
 obeying our Lord’s orders. IT IS SAID, THAT THESE
 SAINTLY DEVOTEES OF OUR LORD MAKE THE
 UNIVERSE SACRED AND HOLY! If they do not have
 this capacity to make the Universe sacred, then these
 sages will have to serve and worship these holy places!
 Hence, speaking about the capacity of these sages to

purify the pilgrimage centres, it is said, that THESE SAINTS ARE GLORIOUS – WITH GREAT SPIRITUAL BLISS OF OUR LORD – MAHAANUBHAAVA!

Though these sages were not invited, they all came there, with a view to attain “Jnana”. They are “Munis” and meditation and contemplation are their goals. They had now brought their disciples also, so that, they need not speak again to them about the “Jnana”, which will be attained by them, here! (i.e. they need not repeat). They also desired to repeat our Lord’s “Leelas” with great “relish” and joy!

As the traditions set up by them and the practices followed by the Mahaatmas are followed by others also, these sages usually visit the holy pilgrimage centres, though this is not the most important result for their visits. In other words, these sages use this as a “ruse” – THROUGH THIS “RUSE”, THEY MAKE THESE PILGRIMAGE CENTRES SACRED. That is why, these sages have been called as “Santa” (saintly).

The Brahmins born in the family of Atri are considered as “important” Brahmins, and due to this only, they have been referred to separately. Kripaachaarya is also known as “Saaradwata” (as also sage Gautama). The son of King Gaadhi viz. Sage Viswamitra had also come. Sri Parasuraama had also come there. The father of Sage Gowtama viz. Sage Utathya had also visited. In this way, reference has been made from “Brahmarshi” to the devotee of our Lord Sri Naarada too!

Sage Atri to Sage Viswamitra expounded the path of “Jnana”. Sri Parasuraama to Sage Pippalayana expounded the path of “Dharma”. Sri Maitreya to Sri Naarada expounded the path of “Bhakthi” to our Lord! All these

sages had 9 kinds of divisions, due to the presence of the 3 “Gunas” (qualities of Satwa, Rajas and Tamas). Due to the 5 types of “actions” done by them, they are treated as of 10 kinds. In this way, 6 sages, who expounded the path of “Dharma” also belonged to the path of “Bhakthi”. In the verse, the syllable “Cha” (and) indicates, that the disciples of Sri Naarada are counted, as sages of the path of devotion.

Here, the three main groups of “Brahmarshi, Devarshi and Rajarshi” have been referred to. A sage called Arun also had come there.

When all these sages and saints came there, King Parikshit welcomed and worshipped them. All of them were worshipped as per their desire, either individually or in “groups”! Worship is done, usually, as part of the reception being given to such Mahaatmas. This is indicated, by the use of the word “Vandana” (worship).

He, who does his “actions” (duties) as per his own “desire” is not considered proper. This has been told in the 7th canto of Sri Bhagavatam. The king now greeted and prostrated to them, with a view to make his request. He was eager to do his “duty” now. But, he did not know as to what to do! He was eager to hear the considered views of these great sages from the highest spiritual point of view (i.e. inner vision), and due to this, the king, with one-pointed sincere attention in his heart, got up, with great humility, folded his palms, and began to give his submission. This is being said.....

सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।
विज्ञापयामास विविक्तचेता उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥१२॥

VERSE 12 Meaning: “On all the sages being

seated comfortably, the king prostrated to them again! He kept his mind, one pointed, and stood up amidst all these sages. He folded his palms with deep respect. The emperor, King Parikshit began to give expression to his thoughts."

श्रीसुबोधिनी: सुखोपविष्टेष्विति। अथेति पूजावैयग्रयसमाप्त्यनन्तरम्। विविक्ते सङ्घातात्पृथक्कृते आत्मनि चेतो यस्य। आभिमुख्येन गृहीतौ पाणी येन ॥१२॥

प्रथमतः स्ववृत्तान्तं कथयन् श्लोकद्वयेनैहिकामुष्मिकञ्च साधनद्वयं द्वयेन प्रार्थयते। जातं द्वयम्। भगवत्कृपा महत्कृपा च। तथापि महत्कृपाया हेतुत्वात्प्रथममाह—

SRI SUBODHINI: After finishing the worship, he withdrew his mind from the external work (i.e. the bodily duties) and made it enter into his "Aatma" (our Lord). Such a king is seen now standing in the midst of the sages, with folded palms.

In the first instance, the king speaks about his own situation. Then through two verses, he prays for the two types of spiritual practices, pertaining to this world and to the other. IN THIS, THE GRACE OF OUR LORD AND OF THE SAINTLY MAHAATMAAS, IS THE ROOT-CAUSE! EVEN THEN, THE CAUSE FOR OUR LORD'S GRACE IS THE GRACE OF SAINTLY MAHAATMAAS ONLY! Due to this, King Parikshit is explaining the glory of the grace of saintly Mahaatmaas as per the following verse!

राजोवाच—

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलाः ।

राज्ञां कुलं ब्राह्मणपादशौचादाराद्विसृष्टं बत गर्हकर्म ॥१३॥

VERSE 13 Meaning: “The king said, “Ah! We have become the best among the kings - as I have become fit and deserving to receive the grace of the great sages and Mahaatmaas! Otherwise, usually as the actions of the royal clans are condemnable, they always remain far (deprived) away from the holy waters of the feet of true Brahmins! But, today, I am astonished with great happiness, that I have attained this rare privilege (of getting sanctified with the water used for washing great Mahaatmaas)!”

श्रीसुबोधिनी: अहो इत्याश्चर्ये। वयमिति श्लाघायाम्। धन्यतमाः। धनं पुरुषार्थमर्हन्तीति धन्याः। तत्राऽतिशयः सर्वपुरुषार्थप्राप्तिः। भवन्तश्च पुरुषार्थरूपाः। ते च सम्प्राप्ता इति। नन्वागमनमात्रेण स्वाधीनत्वाभावात्कथं पुरुषार्थप्राप्तिः। तत्राऽऽह—महत्तमेति भगवदन्तरङ्गैरनुग्रहणीयं शीलं येषां तेषां शीले ऋषिभिरनुग्रहः कृतः (?)। यादृशस्तादृशोऽस्य स्वभावो भवतु वयं तेषां पुरुषार्थसाधका भविष्याम इति। अत एव नृपाणां मध्ये श्रेष्ठाः। ननु राज्ञां ब्राह्मणानां च तुल्यत्वादेवंरूपता युक्तैव। किमाश्चर्यम्। “अतो ह्यन्येन्यमात्मानं ब्रह्म क्षत्रं च रक्षत” इति वाक्यात्। तत्राऽऽह—राज्ञां कुलमिति। तद्वाक्यं महापुरुषाणां कार्यप्रशंसापरम्। वस्तुतस्तु राज्ञां कुलमात्रम्। यत्र ब्राह्मणाश्चरणक्षालनं कृत्वाऽन्तः प्रविशन्ति तच्छुद्धाशुद्धमध्ये वेदिकारूपं स्थानं भवति। तत्पादशौचमित्युच्यते। ततोऽपि दूराद्राज्ञां कुलम्। तत्रापि गन्तुमयोग्यम्। अन्तर्गमनं तु दूरापास्तमित्यर्थः। बनेति हर्षे। इदानीं तद्विपरीतं जातमिति। तेषां निकृष्टत्वे हेतुः—गर्हाकर्मैति। गर्ह्यं परहिंसालक्षणं कर्म यस्य ॥१३॥

एवं तेषां कृपामुक्त्वा भगवत्कृपामाह—

SRI SUBODHINI: “Ah! - This expression denotes “surprise and astonishment”. “We” (Vayam) is used to indicate honest self-praise (as in royal “we”). He now considered himself as very “fortunate” (Dhanya). The king has now attained all his “goals” in a very

“astonishing” way! He says, “All of you are of the form of our highest goals! You all have come to shower your grace on me!”

Some may doubt here, as to why the king is saying, that he has already attained all his “goals” when, he has not yet become “liberated”! (i.e. attained “Moksha” or the state of liberation). This is answered by telling, that these sages had remarkable powers and greatness. They were of the highest order and class. King Parikshit now deserved to be blessed by the most intimate devotees of our Lord, as he had the “conduct” in him, which is appropriate to receive our Lord’s grace! The sages had decided to bless the king now by enabling him to attain his “goals” (Purushaarth).

As the sages were now extremely gracious to King Parikshit, the king himself attained the “best” status among all the other kings! It has been said in the scriptures that, “Let Brahmins and the warrior class protect their “Aatmas” by being together” (i.e. with mutual help). In this way, both the Brahmins and members of the warrior clan are expected to protect each other, though it is said, that the royal princes always followed the advice and instructions of the Brahmins. Here, of course, this saying has been used only to praise the glory of the Mahaatmaas!

However the reality is, that the kings can become proud of their family name only. But, where Brahmins are worshiped with their feet being “washed”, and are welcomed to come inside these houses, the place, whether it is pure or impure, where their “feet are washed” become holy, like the “sacrificial fire place” (Vedika) — a place which is high and exalted! In this

way, the sacred nature of the holy feet of these sages are specified. Usually, royal princes and their families stay far away from these sacred and holy feet! They are, in fact, not deserving at all to go even near to their holy feet! Of course, it is very remote indeed, that these, "feet" gain entry into the hearts of these royal princes!

The king became very happy at his "fortune and luck"! The word "Bata" (yes indeed) expresses this feeling of joy! All the more, the "joy" is there, as the "opposite" has happened. The holy feet of the most high Mahaatmaas have come to him, instead, on their own, and that too, out of their boundless grace for the king! Due to the evil ways of the kings only, these Mahaatmaas do not visit them — especially when the kings indulge in violent actions of a condemnable nature!

In this way, after explaining the grace of these sages, the king is describing the grace of our Lord!

तस्यैव मेऽघस्य परावरेणो व्यासक्तचित्तस्य गृहेष्वभीक्षणम् ।
निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते ॥१४॥

VERSE 14 Meaning: "I am a great sinner, having got deeply attached to my house! But the curse of the Brahmin has originated deep detachment in me! Due to this curse, I have attained my beloved Lord, who is the Lord of this Universe and of everything else! Wherever, there is "attachment", there, quickly arises the factor of "fear"!"

श्रीसुबोधिनीः तस्यैवेति। राज्ञां कुले कस्यचिद्गर्हं कर्म न भवेदपि। अहं तु स एव। अतस्तस्य गर्हकर्मणो मे। तत्रापि अघस्य केवलं पापरूपस्य। पूर्वं क्षत्रियत्वमपि स्थितम्। अधुना कुलाङ्गारत्वादघत्वम्। एतादृशस्याऽपि निर्वेदमूलो द्विजशापरूपो भगवानेव जातः। भगवतस्तथा

भवने हेतुः—पराववेश इति। अन्यथा परेश एव स्यात्। अवरोषामस्मदादीनानुद्धारकः स्यात्। ननु शापस्य कथं भगवद्रूपत्वम्? तत्राऽऽह—निर्वेदमूल इति। वैराग्यमूलः। षड्गुणानां मध्ये पर्यवसानरूपस्य वैराग्यस्य न ह्यन्यो मूलं भवितुमर्हति। अत एवाऽनन्तरूपत्वाद्भगवतो द्विजशापोऽप्येकं रूपम्। ननु शास्त्रद्वारा कथं न भगवान्वैराग्यहेतुर्जातः। अधत्वं तु कृपायामप्रयोजकम्। अत आह—गृहेषु व्यासक्तचित्तस्येति। बहुवचनं तु पुत्रादिगृहेष्वपि विशेषासक्तिः। स्वस्याऽपि साधनत्वेन तद्योजनात्। अभीक्ष्णमिति श्रवणेऽपि समयाभावः “न तस्य तत्त्वग्रहणाय साक्षादि”ति न्यायात्। अतः शास्त्राणामसामर्थ्यम्। ननु गृह एव कथं न मोचयति। सवसमर्थत्वाद्भगवतः। तत्राऽऽह—यत्र प्रसक्त इति। येषु गृहेषु प्रसक्तः शीघ्रं हृदये भयमेव धत्ते। न तु भयापहारिणम्। अतो भयनिवृत्त्यर्थं तथा जातमित्यर्थः ॥१४॥

एवं तयोरुपकारमुक्त्वा इदानीं स्वकर्तव्यमाह—

SRI SUBODHINI: The king now feels, that such an evil action should not have happened in his family. “I have become a person, who has done such a wrong action”. This evil action has happened through me only! All of you can say now that, I am the symbol of ‘sin’! Before this “sin”, I was only a king, being a member of the warrior clan. But, now I have become the “spark of fire”, which will burn up my clan! — and due to this, I have become the veritable form of “sin” itself!”

“It is our Lord, who has become the cause for my becoming like this! — as He is the Lord of this world and the entire Universe! He is the redeemer of sinful persons like me!”

How did this curse assume the form of our Lord?
IT IS DUE TO THE FACT, THAT THIS “CURSE” BECAME THE ROOT CAUSE FOR MY DETACHMENT! Of all the 6 virtues (Shadguna) of our Lord,

the last virtue is "detachment" (Vairagyam). Hence, it is our Lord, who is the "root-basis" (Moolam) for this "virtue" also. Due to this, as our Lord has become each and every type of "form", this "curse" also is one of the "forms" of our Lord only.

A question may arise here. How come, through the scriptures, our Lord has not become the cause for "detachment"? and "sin" per se? Moreover, he, whose mind is attached to his home, how can this person attain redemption? The word "houses" has been used to indicate attachment to children, wealth etc. also. A person, who is attached to his house, children etc. does not find enough time to listen to the Leelas of our Lord. It has been said in the scriptures that, "attached persons do not have the capacity (i.e. their capacity is lower) to actually understand the spiritual principles and basis of our Lord". As per this, how can the "attached" persons, ever hope to know our Lord?

Moreover, even the scriptures lack capacity and power to redeem the "sinners". But, if the Lord is the redeemer of both the "high and the low", why then, He is not seen as "redeeming" everyone, who is stationed and attached to his home? Especially, when our Lord is "omnipotent"? (Sarva Samartha). All this is answered by telling that, he who is intensely attached to his home, gets great fear very quickly, through the inspiration of our Lord, and the Lord does not remove his fear at all! HENCE, THE "CURSE" BECAME OF THE FORM OF OUR LORD - AS THIS CURSE WILL DESTROY THE "FEAR" CAUSED BY THE ATTACHMENT OF THE KING TO HIS HOME ETC. This is the meaning!

In this way, after describing the grace of the Mahaatmaas and of our Lord, the king is now explaining his own "duty".

तं मोपयान्तं प्रतियन्तु विप्रा गङ्गा च देवी धृतचित्तमीशे ।
द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः॥१५॥

VERSE 15 Meaning: "Let Goddess Ganges river and you, - all the sages and noble Brahmins regard me as having surrendered to you! I have now merged my mind in our Lord Sri Krishna! Let the Takshaka serpent, sent by the Brahmin, bite me, as per his own will! All of you, please sing for me the Leelas and stories of our Lord Vishnu!"

श्रीसुबोधिनी: तं मोपयान्तमिति। एवमुपकारविषयं मामुपायन्तं भवच्छरणमागच्छन्तं प्रतियन्तु जानन्तु। हे विप्राः! विशेषेण पूरकाः। मामपि पूरयिष्यन्तीति भावः। देवतारूपा गङ्गा च मां शरणागतं जानातु। गङ्गाया जलप्रकृतित्वं लोकप्रसिद्धिमित्यचेतनशरणागतेरयुक्तत्वाद्देवीत्युक्तम्। भक्तचरणोदकशरणागतिर्न भगवन्मार्गविरोधिनी। ननु किं शापविमोक्षार्थं प्रार्थयसे? नत्याह। ईशे भगवति धृतचित्तं माम्। द्विजेन बालकेनोपसृष्टः प्रेषितः। कृत्रिमरूपेण तक्षकरूपेण वा कुहकः कृत्रिमवेषेण वञ्चकः। तक्षको वा। वेत्यनादरे। अलं अत्यर्थं दशतु। न काचिन्मम क्षतिरित्यर्थः। नन्वस्माकं तर्हि क्वोपयोगः? तत्राऽऽह—गायत विष्णुगाथा इति। एतावता बहिश्चित्ता निवारिता। "पाक्षिकोऽपि दोषः परिशङ्कनीय" इति चित्तस्य चञ्चलत्वादेवं प्रार्थना ॥१५॥

एवमैहिकं प्रार्थयित्वाऽऽमुष्मिकं प्रार्थयते—

SRI SUBODHINI: "All of you have blessed me now, and kindly treat me as having fully surrendered to you!" The king has addressed the sages as "Vipraha" Oh! Brahmins!", making a prayer that "all of you also make

me full and total" (Poorna). Let the Goddess Ganga river treat me, as having surrendered to her!"

The waters of Ganges river is seen as "gross" from the physical angle. But, here this holy river is addressed as a "Goddess" (Devi) emphasizing the king's celestial vision! SURRENDERING TO THE HOLY WATERS OF THE FEET OF OUR LORD AND OF HIS DEVOTEE DO NOT ACT AS OBSTRUCTIONS IN THE PATH OF OUR LORD!

Did King Parikshit pray for the release from the effects of this curse? Not at all! What the king meant was that, "I HAVE MERGED MY MIND IN OUR LORD!" Let the serpent Takshaka, being sent by the Brahmin, come in any natural or artificial form (even a pseudo "Takshaka" will do!), and bite me totally! Even then, I have no qualms or fear! "The syllable "Va" (or) is used to indicate contempt". I will not be harmed even by the bite of the serpent Takshaka!"

If the sages were to ask the king thus, "If you are not going to feel any harm, then what is the use for all of us here? This is being answered, by telling that, "PLEASE SING THE LEELAS AND STORIES OF OUR LORD SRI VISHNU". Through these words, it has been proved, that THE MIND OF THE KING WAS WITH OUR LORD ONLY AND NEVER OUTSIDE! This prayer is also made due to the usual propensity of the mind to "waver"!

In this way, after praying, for this world, the king made a prayer relating to the "other" world (Paraloka).

पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः॥१६॥

VERSE 16 Meaning: “I, Parikshit, am prostrating to you, great Brahmins, once again! I am pleading to you to bless me, that let me attain intense and true Bhakthi to our Lord Anantha, (Sri Krishna) whenever, I am made to take birth, during any one of the creations of our Lord! Let me be blessed with the companionship of the totally sincere devotees of our Lord, who have taken their one-pointed refuge in our Lord only! Let me have true friendship, with every being in this Universe! I am again, Oh great Brahmins!, offering my prostrations to you!”

श्रीसुबोधिनी: पुनश्चेति मुक्तिस्तु न सम्भाविता नाऽपेक्षिता। राज्ञ्यरसभक्तिरसयोरत्यन्तवैलक्षण्याद्विरुद्धधर्माश्रयत्वाच्च भगवति रतिरेवाऽस्तु। न राज्यादिः। जन्म त्ववश्यम्भावि। देहजातिगुणक्रियासु न कोऽपि रसः। अतो यां यामेव सृष्टिमुपयामि तत्र तत्र भगवति रतिरस्तु। ननु सर्वस्याऽपि भगवत्त्वात्पुत्रादिषु रतिः सिद्धैव। तदलं प्रार्थनयेत्यत आह—अनन्त इति। देशकालवस्त्वपरिच्छिन्ने। तादृशत्वं न पुत्रादिषु। तस्या रतेः कारणमपि प्रार्थयते—प्रसङ्गश्चेति। अन्यथा सकृद्रतिमुत्पाद्य कार्यार्थमाक्षिप्तं साधनमुपक्षीणं स्यात्। न च सर्वदैव रतिः प्रार्थ्या। रतेमनोधर्मत्वेन सर्वदा तत्स्फुरणे देहादिनिर्वाहोऽपि न स्यात्। तादृशरतौ प्रमाणसाधनत्वाभावाच्च। वरस्यैव साधनत्वे उत्प्रेक्षायाश्च प्रमाणत्वे प्रकारान्तरे च युक्तिबाधाद्भगवत्त्वं पर्यवस्यति। तच्च भक्तानामनपेक्षितम्। रतिश्चाऽनित्या। स्नेहत्वात्। तस्य चाऽन्तःकरणधर्मत्वात्। न वा इच्छाविशेषो रतिः। विशेषस्य निर्वक्तुमशक्यत्वात्। सुखविषयिणीच्छा न रतिः। स्वर्गकामनायास्तथात्वप्रसङ्गात्। पुत्रादिषु तदभावप्रसङ्गाच्च। अतः स्नेहः पदार्थान्तरम्। स भगवन्निष्ठ एव भगवद्विषयको ज्ञानवदैश्वर्यवद्वा भगवत्सम्बन्धात्तनैकट्यादन्यत्राऽपि भासते। उष्णस्पर्शवत्। यथा यथा भगवन्नैकट्यं तथा तथा स्नेहातिशयः। शारीरेऽप्यात्मनि तेन सहाऽतिनैकट्यात्परमस्नेहत्वम्। एवमध्यासेनाऽन्यत्र। “वाक्यान्वयादि”—त्यत्रैतदस्माभिः सम्यग्विवृतम्। अतो भगवन्नैकट्यसाध्यत्वात्स्वतस्तस्याऽसम्भवाद्भगवद्भक्तैरेव तत्साधयितुं शक्यत इति तैः प्रसङ्गः सर्वथा

भवत्वित्याह—प्रसङ्गश्चेति। आश्रयोऽतिनैकट्यसूचकः। नाऽऽश्रितमात्रेणाऽन्यस्य नैकट्यं सम्पादयितुं शक्यमिति महत्स्वित्युक्तम्। चकारात्तेष्वपि रतिः। एवं ससाधना भगवति रतिः प्रार्थिता। अस्या बाधकाभावं प्रार्थयते—मैत्र्यस्तु सर्वत्रेति। “अहमुच्चावचैर्द्रव्यैरिति वाक्याद्भूतग्रामावमानने भगवत्तोषाभावात्। “भक्त्यैव तुष्टिमभ्येती”ति वाक्यात्फलप्रतिबन्धकं भूतावमाननं स्वरूपप्रतिबन्धकं च। भगवदतोषे भक्त्यनुपपत्तेः। मैत्र्यामेव नाऽवमाननं भवति। साम्येऽपि तद्वदेव माननेऽवमानकरणं प्रसज्येत। ननु ब्राह्मणातिक्रमस्य कृतत्वात्कथं वरो देयः? तत्राऽऽह—नमो द्विजेभ्य इति। महतां प्रणिपात एवाऽपराधशमने हेतुः। तस्मान्निष्प्रत्यूहा ससाधना भगवति रतिः प्रार्थिता ॥१६॥

तेषां सम्मतिमुखचेष्टामुपलभ्यैवमेव भविष्यतीत्यध्यवसायेन निश्चितः स्थित इत्याह—

SRI SUBODHINI: As there was no possibility of “liberation” (Mukthi), there was also no desire or demand for the same, in the mind of King Parikshit. He told himself, “I have offended a Bhaktha of our Lord, who is also a saintly Brahmin. Hence, there is no possibility of my attaining “liberation” at all! I belong to our Lord, and I have no desire for attaining “liberation” either! The reason for this is, that THERE IS A VAST DIFFERENCE BETWEEN THE “BLISS” OF OUR LORD AND HIS DEVOTION AND THE “RELISH” OF THE KINGDOM! Even if there is bondage in Bhakthi, or not, there is dependence and refuge in the “opposite virtues” like those of our Lord Himself! But, “true Bhakthi” never leads to any type of “bondage”. That is why, I have prayed for my happiness and joy in our Lord only. I am not desirous of ruling the kingdom etc.

A “soul” (Jeeva) has to take, birth after birth, until

it gets "liberated". During these lives, there are bodies, castes, qualities and actions, and all of these are bereft of any "bliss" (of our Lord). "Hence, whichever "life" I have to take, let there be pure devotion in my heart for our Lord! As everyone is the "form" of our Lord only, a person naturally loves his sons and others (as they are also the forms of our Lord only) and why I have to pray specially for this?" Doubting like this, the king says that, "LET MY HAPPINESS AND LOVE (LIKING) BE TO OUR LORD ANANTHA! MY LORD CAN NEVER BE DIVIDED BY PLACE, TIME OR MATERIALS! LET ME HAVE LOVE FOR SUCH A LORD ONLY! LET MY LIFE AND ASSOCIATION BE ALWAYS, RELATED TO OUR LORD ONLY! If this is not possible, let me attain this "love for our Lord" once, and let the instrument, which has made this possible be lost for ever! Let me always have love for our Lord, as the attainment of total love (Rati) for our Lord is very essential!"

But a question arises here. If there is this flow of constant "Rati" (love for our Lord), then a devotee may not be able to protect and manage his body and the actions thereof! But this sort of constant love for our Lord cannot be attained through any spiritual practice (Saadhan) either! Only when the Lord blesses the devotee with this boon of "Rati" (love), he gets the same! In this way, this love for our Lord ends in our Lord only! TRUE DEVOTEES OF OUR LORD DO NOT DESIRE TO ATTAIN ANYTHING ELSE OR LESS THAN THIS INTENSE LOVE (RATI) FOR OUR LORD! But this sort of "love" does not originate, when one is attached to the various tasks connected with the body etc. Hence, the "love" which gets originated

through one's "desire and will" is never permanent or stable! This LOVE FOR OUR LORD CAN ARISE ONLY THROUGH LOVE AND DEEP ATTACHMENT (SNEHAM) TO OUR LORD! – AS THIS DEEP LOVE IS A VIRTUE OF THE INNER MIND! No one can explain fully this special "love" for our Lord! That love, which is related to "Sukham" (pleasure, comfort, happiness etc.) cannot be regarded as "Rati" or love! Even the desire for heaven etc. cannot come near to this love for our Lord! and even if there is the absence of love for one's children etc., there is no guarantee, that this love for our Lord can emerge or remain! Only our Lord's "grace" can ensure this love for Him!

The other meaning of "Rati" or love is "Sneham" or deep attachment to our Lord! This is a very glorious attainment! This sort of deep attachment and love should arise only for our Lord! This love, will certainly lead a devotee to our Lord, as the twin virtues of our Lord viz. knowledge and opulence (Jnana and Aishwaryam) lead a devotee to our Lord!

As the nearness to our Lord increases, there arises, the growth of deep attachment and love for our Lord, in increased measure, and higher and more deeper! It takes a huge dimension of an all-encompassing love to our Lord! In the "Aatma" which is connected to our body, (as we have a very intimate relationship with our Lord), the Jeeva experiences the highest of love for our Lord (Parama Sneham).

In this chapter, at another place, there is the reference to "Sneha" (love). This has been explained in detail by Sage Veda Vyaasa in his "Brahmasutras" (2nd chapter), though the commentary on the Sutra entitled

“VAAKYAANWAYAAT” — through the instructions given by Sage Yagnyavalkya to Sage Maitreya! The purport of this is, that THE HIGHEST LOVE FOR OUR LORD HAPPENS ONLY THROUGH OUR LORD’S NEARNESS. IN OTHER WORDS, THIS LOVE CANNOT ORIGINATE BY ITSELF! This love for our Lord can be got only through the true devotees of our Lord! “Hence, let me always attain the association of your devotees Oh Lord! at all times!” The taking of total refuge in our Lord indicates very intimate and close relationship with our Lord! This refuge and association should be with the noble saints of our Lord! One should also develop love and deep attachment to the devotees of our Lord also!

King Parikshit has prayed for such “Satsangha” (association with noble devotees) and “Rati” (deep loving attachment) to our Lord! With a view to avoid any “obstruction” to this “love”, the king has also prayed for his sense of abiding friendship to every being! OUR LORD HAS DECLARED THAT, “I AM RESIDING AND PRESENT IN BOTH HIGH AND LOW MATERIALS”. Hence, our Lord does not become pleased, if any “being” is insulted or disregarded.

The scriptures have said that, “OUR LORD GETS PLEASED ONLY, THROUGH “BHAKTHI” TO HIM.” Hence, devotion to our Lord cannot be attained by someone, who insults our Lord, who is residing in the heart of every being! (i.e. no one should be insulted). Not only this, this devotee will never attain his divine status (i.e. our Lord).

WHEN OUR LORD IS PLEASED ONLY, A PERSON CAN ATTAIN “BHAKTHI” TO OUR LORD!

That is why, "friendship" with everyone is specified with a view to please our Lord — so that, the Lord will bless us with His "Bhakthi" — which is the highest "goal" — Purushaartha! True friendship with everyone will make us treat everyone with respect and love. Hatred will never arise, nor antipathy or insulting anyone!

What is specified here is not nurturing an attitude of "sameness" to everyone — but actual and active "friendship" — so that at no time, there is the possibility of "insulting" anyone!

King Parikshit had insulted the holy Brahmin. How come all the sages were eager to bless him with the desired boons? On this, it is said, that King Parikshit told, "I AM PROSTRATING TO ALL OF YOU!" IT IS SAID, THAT ONLY ON THE DESTRUCTION OF ONE'S SINS, A "JEEVA" IS ABLE TO DO PROSTRATIONS TO THE SAINTLY MAHAATMAAS OF OUR LORD! In this way, King Parikshit was able to get all his offences removed, and he has now prayed for attaining "loving attachment" (Rati) to our Lord without any "obstruction" being caused on the way!

On seeing the facial expression of the sages, who had come there, King Parikshit got determined that these Brahmins had accepted his prayer i.e. he realized that whatever he had prayed for, will only happen! Having got this certain feeling, the king became "anxiety and worry free". This is being told.

सूत उवाच—

इति स्म राजाऽध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।
उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः॥१७॥

VERSE 17 Meaning: “Sri Soota said, “Having determined firmly like this, the brave King Parikshit, who had given up the burden of his kingdom to his son, came to the southern banks of the holy Ganges river. He sat now on the seat of Kusa grass, with his face, facing the northern side.”

श्रीसुबोधिनी: इतीति। स्मेति प्रसिद्धे। सवैरेव ज्ञातमेवं निश्चित्य स्थित इति। अध्यवसायो निश्चयः। भूमौ सर्वत्र राक्षसानां व्याप्तत्वादन्ते तदावेशो मा भवत्विति कुशेषूपविष्टः। उत्तमभक्तेर्देवा अधिकारिण इति पितृत्वव्यावृत्त्यर्थं देवत्वसिद्धयर्थं पूर्वाग्रेषुः दर्भेषूपविष्टः। तदाह—**प्राचीनमूलेष्विति। प्राचीनाति** पश्चिमभागे स्थितानि मूलानि येषाम्। तक्षकादिकृतभयाभावायाऽऽह—**धीर इति। उदङ्मुखो गङ्गासम्मुखः। दक्षिणकूले अन्तर्वेद्यामास्ते। पूर्ववल्लट्प्रयोगः। समुद्रपत्न्या इति।** इदानीं भगवदेकनिष्ठत्वान्नाऽन्यत्र दृष्टिरिति भगवच्चरणारविन्दोदकत्वं परित्यज्य भगवत्प्राप्त्यर्थं लक्ष्मीपतेर्भगवतः समुद्रे शयनात्तत्पत्न्या दक्षिणकूलस्थितौ भगवन्तं वा समानयेदिमं वा तत्र नयेज्जामातृत्वाद्विज्ञापनां वा कुर्यादिति भगवल्लालसत्त्वज्ञापनायोक्तम्। **प्राप्तराज्यचिन्तापरित्यागायाऽऽह— स्वसुतन्यस्तभार इति। स्वसुते न्यस्तो राज्यभारो येन ॥१७॥**

तदा देवैरनुमोदित इत्याह—

SRI SUBODHINI: The word “Sma” (yes, indeed) emphasizes the certainty of the king that everyone had realized his prayer. On this certainty, the king merged his mind. He sat on the seat made of ‘Kusa’ grass, so that the demons, who are all-pervasive on this earth, do not come to disturb him — i.e. to prevent their “ingress”! The celestial deities have the authority to attain the highest devotion. Hence, to attain the blessings of his ancestors and celestial deities, the king sat on the Kusa grass, whose front part pointed towards the eastern side (i.e. the harder part of this grass faced the west).

The king had no fear of the serpent Takshaka. That is why, he is called here as a “Dheera” (a brave and courageous person). He was facing “north” on the southern banks of the Ganges river. — On the ground, which was situated in the middle of the Ganges river. Here, the holy Ganges river has been called as the “wife of the ocean”. The purport of this “name” for the Ganges river is as follows. KING PARIKSHIT WAS NOW TOTALLY DEVOTED TO OUR LORD, WITH ONE-POINTED DEVOTION! THE HOLY GANGES RIVER IS THE WATER FROM THE HOLY LOTUS LIKE FEET OF OUR LORD! KING PARIKSHIT NOW GOT ONE POINTED “NISHTA” (GOAL) TO ATTAIN OUR LORD ONLY, WHO IS THE HUSBAND AND LORD OF GODDESS LAXMI! OUR LORD SLEEPS IN THE OCEAN. KING PARIKSHIT SAT ON THE SOUTHERN BANKS OF THE GANGES RIVER, WHO IS THE WIFE OF THE OCEAN! DUE TO THIS, SHE IS BOUND TO BRING OUR LORD TO HIM! OR SHE WILL CERTAINLY TAKE HIM, NEAR TO OUR LORD!

ALTERNATELY, GODDESS LAXMI IS THE DAUGHTER OF THE OCEAN, AND HER HUSBAND IS OUR LORD! IN THIS WAY, OUR LORD IS THE SON-IN-LAW OF THE OCEAN! Hence, the prayer has been made to Goddess Laxmi, through the ocean via the Ganges river!

In this way, King Parikshit became inspired with the highest will and desire to attain our Lord! He gave up all worries about his kingdom, as he made his son Janamejaya as the king. He now had no “anxiety” of whatsoever nature!

When the king sat there on the banks of the Ganges river, after giving up all concerns about his kingdom, it is said here, that the celestial deities happily approved of his actions.

एवं तु तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसङ्घाः ।

प्रशस्य भूमौ व्यकिरन्प्रसूनैर्मुदा मुहुर्दुन्दुभयश्च नेदुः ॥१८॥

VERSE 18 Meaning: “In this way, King Parikshit sat on the banks of the Ganges river, with a vow of fast until death! At that time, groups of celestial deities gathered in the sky and they began to “praise” the king. They now showered the rain of flowers, very joyously. Again and again the divine musical instrument of Dundhubhi was played!”

श्रीसुबोधिनी: एव त्विति। तुशब्देन तस्य सन्देहो निवारितः। नरदेवदेवत्वादिन्द्रतुल्यता। अनेनैव मार्गेण वैकुण्ठं गमिष्यतीति महाराजागमननिमित्तं वाद्यं चक्रुः। तदाह। दिव्येव देवसङ्घाः प्रशस्य साधु कृतमित्युक्त्वा। देवानुमोदने कार्यसिद्धिर्निश्चिता। भूमौ पुष्पवृष्टिं चक्रुः। इदं शकुनम्। मुदा हर्षेण। दुन्दुभयो देववाद्यानि नेदुः वादयामासुः। चकारादन्यान्यपि। तत्रोत्सवो जात इत्यर्थः। अनेन तस्य शापादिनाऽपि निश्चयेन गत्यन्तरं निवारितम् ॥१८॥

महर्षीणां कृत्यमाह—

SRI SUBODHINI: The syllable “Tu” (but) is used to denote the removal of all types of doubts of the king. The king has been called here as the “Lord of all kings” — like Lord Indra himself. In fact, King Parikshit will go to Sri Vaikuntam, through the heavens! In fact, pending his arrival at Sri Vaikuntam, the celestial deities played the musical instruments. They were eager to see him go to Sri Vaikuntam via. the path of heaven, and also play the musical instruments out of joy, and in his honor!

Hence, anticipating his journey towards Sri Vaikuntam, the celestial deities began to play the musical instruments of Dhundhubhi, now itself!

The celestial deities in the heaven also praised the actions of the king — “The king has done the right thing”. By telling like this, they showered the rain of flowers on this earth! As the celestial deities had approved of his action, success in his task was assured.

This response of the celestial deities was an auspicious “sign” for the ‘highest Gati’ (welfare) of King Parikshit. The celestial deities were very happy and joyful. The syllable “Cha” (and) used in this verse denotes also the playing of all other musical instruments. The purport, is, that there was a veritable festival in the heaven. This “festival” also indicated, that the king will meet with a most fortunate “Gati” or fate. In other words, it is indicated, that the king will attain our Lord in Sri Vaikuntam!

The “actions” done by the sages, who had come there are being described.

महर्षयस्तं समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।

ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणाभिरूपम् ॥१९॥

VERSE 19 Meaning: “The sages who had come there, began to praise the king! They all approved the action of the king by repeatedly saying, “Well done! Well done!” They all now began to sing the praise of our Lord Sri Krishna, who is UTTAMASLOKA (i.e. whose praise is always the “best”, and to be sung). This praise of our Lord was sung by them, with a view to bless everyone with the highest welfare, and as this singing of the praise of our Lord was their true nature!” (i.e. they

always sang the "praise" of our Lord, with a view to confer welfare on everyone).

श्रीसुबोधिनीः महर्षय इति। सम्यगुपागता राजनिर्याणपर्यन्तं तद्धितपूरकत्वेन समागताः। तेऽपि प्रशंसा कृत्वा। विप्रप्रशस्तं निरङ्गमपि साङ्गं भवतीति सूचितम्। अनुमोदमानाः साधु कृतमिति। अनेनेच्छया कृतत्वदोपो निवारित तेषां कथा कथने हेतुमाह—**प्रजानुग्रहशीलसारा इति।** तेषामृषीणामेते राजानः प्रजाः। तास्वनुग्रहरूपमेव यच्छीलमनुग्रहहेतुभूतं वा तदेव सारो येषाम्। अनेन ते यद्यनुग्रहं न कुर्युर्निःसारा एव भवेयुरिति सूचितम्। किञ्च। षरमभक्ते राजनि तत्कर्तव्यमेवेत्यभिप्रायेण ऽऽह— **यदुत्तमश्लोक-गुणाभिरूपमिति।** उत्तमश्लोकस्य गुणेषु श्रवणार्थमभिरूपो योग्यः। अथवा। उत्तमश्लोकगुणैस्तुल्यः। यथा गुणश्रवणार्थं स्थातव्यं तथैतदृशेनार्थमपि। प्रथमपक्षेऽयं मुख्योऽधिकारीति श्रोतृ वात्तस्य प्रशंसन कर्तव्यमित्यर्थः ॥१९॥

प्रशंसनमेवाऽऽहुः—

SRI SUBODHINI: The sages had come there with a view to confer auspicious welfare on the king, will be attains "liberation". The sages also sang the praise of the king. They told, that the king had taken the right action, and approved of his decision. The king had taken the oath of fasting unto death, as per his own personal will and desire . Any blemish, that may arise out of this was removed by the approval of his step by these great sages. Usually, the sages shower their grace on these kings, whom they consider as their own "subjects". This compassionate nature is "natural" to these sages. Our Sri Mahaprabhuji says here, that if these sages do not bless the kings then they will be rendered, as without "substance" (Saaram).

Moreover, King Parikshit was a great devotee of our Lord, and the sages felt, that they should bless the king. They now began to sing the virtues and Leelas of

our Lord Sri Krishna, who is hailed here, in this verse, as “UTTAMASLOKA! Alternately, they thought that King Parikshit had “same and equal” qualities, which our Lord has. Hence they decided to remain there, singing the praise of our Lord, till the end of King Parikshit, as they would remain to listen to the Leelas and virtues of our Lord!

They knew, that King Parikshit is the most deserving person to listen to the Leelas and virtues of our Lord. Thus, being the “best of listeners”, they decided to sing his praise.

The sages began to sing the praise of the king.

न वा इदं राजर्षिवर्यं चित्रं भवत्सु कृष्णं समनुव्रतेषु ।

येऽध्यासनं राजकिरीटजुष्टं सद्यो जहुर्भगवत्पार्श्वकामाः ॥२०॥

VERSE 20 Meaning: “The sages said, “Oh! the best among the sage kings! You are a true follower and Bhaktha of our Lord Sri Krishna! Hence, this is not a surprising factor at all for you! (i.e. the king’s devotion). You are very eager to go near to our Lord Sri Krishna. For this sake, you have given up the crown of the kingdom, along with your throne, in such a quick way!”

श्रीसुबोधिनी: न वा इति। हे राजर्षिवर्य! इदं सर्वपरित्यागेन भगवत्परत्वं भवत्सु चित्रं न। तत्र हेतुः-कृष्णं समनुव्रतेष्विति। सम्बोधनेन मर्यादायाः परमसीमा सूचिता। कृष्णमनु व्रतं येष्विति। यथा भगवान्सर्वं कार्यं कृत्वा प्रचलितस्तदीयैरपि तथा कर्तव्यमिति। तत्र निदर्शनं भवतां पितामहाः। ये पाण्डवा अध्यासनं सिंहासनं राजकिरीटैर्जुष्टं सार्वभौमासनमप्रतिद्वन्द्वं भगवत्पार्श्वगमनेच्छया सद्य एव जहुः। तथा त्वयाऽपि भगवत्पार्श्वं गन्तव्यमित्यर्थः ॥२०॥

एवं तं स्तुत्वा तस्याऽनुरोधमिव ज्ञापयन्तो गूढाभिसन्धानेनाऽऽहुः-

SRI SUBODHINI: “Oh! best among the sage-kings! You have sacrificed everything and have become intensely attached to our Lord Sri Krishna. This is not surprising at all, especially when you are following fully the devotional steps, which would please our Lord Sri Krishna! (i.e. you are a true follower of our Lord).”

The addressal as the “best among the sage-kings”, indicates the acme of respectful feelings towards the king. A true follower of our Lord Sri Krishna follows our Lord’s instructions and way of doing things – like our Lord goes away only after fully finishing each and every type of “task”, in which he is engaged in! The true Bhaktha of our Lord also does the same! An example is given here. The sages said, “Your grandfathers also, with a view to go near to our Lord, had given up their kingdom, which was “emperorship” duly worshipped by the crowns of many other kings! Thus, they had given up such a glorious worldly emperorship, only with a view to go near to our Lord! They were “unconquered”, as there was no one prepared to fight with them or challenge them! “Such a throne was given up by your grandfathers and you also have given up your kingdom to go near to our Lord!”

In this way, after “praising” King Parikshit, the sages now speak out their secret wish (opinion) that King Parikshit should also follow the tradition set up by his grandfathers!

सर्वे वयं तावदिहाऽऽस्महेऽथ कलेवरं यावदसौ विहाय ।
लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः ॥२१॥

VERSE 21 Meaning: “We, all the sages, wish to remain here only, till, Oh King!, who is the foremost

among the devotees of our Lord, proceeds to the best of the higher worlds, where there is no sorrow or the quality of "Rajas" (self-centred action) being present!"

श्रीसुबोधिनीः सर्वे वयमिति। अस्माभिः स्वोक्तं निर्वाह्य गन्तव्यम्। तावत्स्थातव्यमिति। तदेवाऽऽहुः। सर्व एव वयं यावदयं भगवत्स्थानं गच्छति तावदिहैवाऽऽस्महे स्थास्यामः। किं कृत्वा कुत्र गमिष्यतीत्याकाङ्क्षायामाह (?) —**अथेति।** सप्तदिनानन्तरं कलेवरं विहाय, असौ सङ्घातपरित्यागेनैकः, परं लोकं व्यापि वैकुण्ठं, यत्र रजःसम्बन्ध एव नाऽस्ति। शुद्धसत्त्वात्मकं प्रकृतेः परं वा। विशोकमतमस्कं निरवद्यं वा। सर्वथा यास्यति। तत्र हेतुः। भागवतेषु प्रधानः। भागवताः प्रधानं यस्येति वा। तावत्स्यातव्यमिति सम्बन्धः ॥२१॥

एवं तेषामनुग्रहं श्रुत्वा बहुकालं स्थास्यन्तीति ज्ञात्वा तावन्मया सर्वे सन्देहा निवारणीया इति तदर्थं प्रष्टुं यत्कृतवांस्तदाह—

SRI SUBODHINI: "Whatever you have told has to be fulfilled. Till then, we shall remain here, with you only!" They now say that, "Till the king proceeds to the higher worlds, we shall remain here only". What will the king do and go where? They now say, answering this, "that after the lapse of 7 days, you will give up your body i.e. you will give up the body made up of the 5 elements, and will attain the all-pervasive Sri Vaikuntam! In Sri Vaikuntam, the quality of "Rajas" is absent, as it is a place of pure "Satwa". It is beyond "Prakruti" (primordial nature). There is no sorrow there. There is no Tamoguna either! In this way, this place is "blemish free" in every way! The king will attain this holiest of holy places after becoming ready to go there! The reason for this glorious result is being told by the sages. They say, "YOU ARE THE MOST IMPORTANT AMONG OUR LORD'S DEVOTEES. MOREOVER YOU CONSIDER TRUE BHAKTHAS OF OUR LORD

ONLY AS THE MOST IMPORTANT SAINTS! Hence, till you attain the all-pervasive Sri Vaikuntam, we shall remain with you only here!”

In this way, after listening to the “blessings” of the sages, and having realized, that these sages will remain with him for a longer period, King Parikshit decided to get his “doubts” removed. Hence, he desired to ask them his questions. This is being told as follows.

आश्रुत्य तेषां वचनं परीक्षित्समं मधुच्युद्गुरु चाऽव्यलीकम्।
अभाषतैतानभिवन्द्य युक्तं शुश्रूषमाणश्चरितानि विष्णोः ॥२२॥

VERSE 22 Meaning: “King Parikshit knew, that these great sages pour only the “honey” (of our Lord’s Leelas) in a total way, through their mouths. They were guileless and spoke pithy and most valuable advice. Hearing their words of this nature, King Parikshit, who was very eager, with his desire, to listen to the Leelas and stories of our Lord Sri Vishnu, prostrated to them and began to speak like this.”

श्रीसुबोधिनी: आश्रुत्येति। परीक्षितत्वात्तदीयवचनस्य सत्यता निर्धारिता। तेषां वचसि चत्वारो गुणाः सन्ति पुरुषार्थचतुष्टयहेतवः। तत्र समं स्वस्य राज्ञश्च तुल्यतया हितचिन्तनम्। अनेन ज्ञानरूपतोक्ता। मधुच्युत्। सर्वथा भगवत्समीपं यास्यतीति मधु च्योतति। अनेन कामरूपता। गुरु च। अर्थगौरवं तावत्स्थास्याम इति। सर्वहितं तावत्करिष्याम इत्यर्थतुल्यता। चकरात्प्रशंसा च। अव्यलीकं निष्कपटम्। ‘सद्यो जहुरि’ ति। अनेन धर्मरूपता। एवं सर्वपुरुषार्थरूपं तेषां वचनं श्रुत्वा एतानभिवन्द्य, विष्णोश्चरितानि शुश्रूषमाणो वक्ष्यमाणमुक्तवान् ॥२२॥

तदेवाऽऽह—

SRI SUBODHINI: The name of king is “Parikshit”. He had the “Darsan” (vision) of our Lord, when he was

in his mother's womb. He used to remember this "divine form" of our Lord, and used to examine each and everyone, so as to see in them the same "divine form"! Hence, his name became "Parikshit" (the one, who examines or tests). The four "qualities", (Gunas) which cause the fruition of the 4 main "goals" of one's life are in the "sayings and words" of these sages. These sages will utter only such words, which would confer the highest benefits to the king.

It has been said in the scriptures that, "the divine form of Brahman is blemish-free and same to all" (Gita). Due to this, the light and brilliance of "knowledge" (Jnana) was present in their words. These words also shower the rain of "honey" itself! In other words, their words were sweet. Their words viz. "This king will definitely, in every way, will attain our Lord only" — were sweet to hear! In other words, the king will attain whatever he desired for viz. the nearness to our Lord! Their words were also full of honor and secret meaning, which is very sacred and great.

"This king will certainly go near to our Lord. Till he reaches our Lord, we have to stay here. We will do only good to everyone till then!" Their words were guileless (not cunning) and the syllable "Chā" (and) emphasizes their glory and greatness.

"King Parikshit had given up the kingdom with a keen desire to attain our Lord!" — by saying like this, the "Dharmik" (righteous) nature of their "words" has been specified. After listening to the "words" of these sages, which contained all the benefits and goals of one's life, the king "prostrated" to them. He now spoke to them those words, which are appropriate to be told to such

noble sages, with his eagerness to listen to the Leelas and stories of our Lord Sri Vishnu.

The "words" of King Parikshit are being told.

राजोवाच—

समागताः सर्वत एव सर्वे वेदा यथा मूर्तिधरास्त्रिपृष्ठे ।

नेहाऽथ वाऽमुत्र च कश्चनाऽर्थः ऋते परानुग्रहमात्मशीलम् ॥२३॥

VERSE 23 Meaning: "The king said, "Like in the Sathya Loka, the Vedas are seen having actual "forms" (bodies), in the same way, you, the great sages, have all come down from various places! You are all like the Vedas, having taken these divine forms! Your nature is to shower gracious compassion on everyone. The very purpose of your coming here is only to shower your grace and compassion on all of us! Except this, you have no other selfish motive or goal to attain in this world or in the "other" world (i.e. except showering gracious compassion)!"

श्रीसुबोधिनीः समागता इति। अत्र सन्देहे नाऽन्यत्र गन्तव्यम्। यतः सर्वत एव यूयं सर्वे समागताः। प्रामाण्यं च भवत्स्वेव निर्णीतमित्याह—वेदा यथेति। त्रिपृष्ठे सत्यलोके। मूर्तिधरा अधिष्ठातृदेवतारूपविग्रहवन्तः। हेतुश्च भवद्वाक्ये नास्तीत्याह—नेहेति। इह वाऽमुत्र वा भवतां परानुग्रहव्यतिरेकेणाऽन्यत्प्रयोजनं नाऽस्ति। परानुग्रहोऽपि भवतामुद्देश्यो न भवति। किन्तु स्वभाव एव। अतः प्रमाणविचारेण प्रमेयविचारेण च भवद्वाक्ये शङ्कैव नास्ति ॥२३॥

अतः किञ्चित्पृच्छामीत्याह—

SRI SUBODHINI: King Parikshit would be forced to go to another place, if ever he had got any doubt regarding the capacity and glory of these sages! But this "situation" has been averted. "Oh sages!" You have

all come here from different places! Your glory is self-evident, as there is no proof required for the same!" King Parikshit now speaks about the glory of these sages thus, "like in the Sathya Loka, the Vedas are stationed with their actual celestial forms, in the same way, you have all come here, as though the Vedas have come down, taking these "forms"! There is no selfish motive hidden in your words! All of you are deeply concerned only to bless everyone with your gracious compassion, and you have no other selfish goals to be attained in this world or in the "other". i.e. you all have no other purpose for leading your lives, except to bless everyone! You have no motive or desire also in blessing everyone. This is your inherent nature (Swabhaava) only!"

"Hence, I am going to ask you about something" – as per the next verse, he asks.....

ततश्च वः पृच्छ्यमिमं विपृच्छे विश्रभ्य विप्रा इतिकृत्यतायाम्।
सर्वात्मना प्रियमाणैश्च कृत्यं शुद्धञ्च तत्राऽऽमृशताऽभियुक्ताः॥२४॥

VERSE 24 Meaning: "Oh wise Brahmins! It has been said that, " a task has to be done, as per the relevant proof and evidence". On this "task" (i.e. based on this saying), I am going to ask you, whatever I want to ask, with full faith in all of you! What I wish to ask is this. What is that pure duty or Dharma, which is appropriate to be done at all times! What is the duty to be done by that person, who is ready to die? (i.e. whose preparations for dying is complete). Please think about these questions, as all of you are always fully contemplating these issues!"

श्रीसुबोधिनीः तत इति। वः युष्मान् पृच्छ्यं प्रष्टव्यमेव "नाऽपृष्टः कस्यचिद्ब्रूयादि"ति श्रुतेरिमं बुद्धिस्थं विशेषेण पृच्छे। विश्रभ्य भवत्सु

विश्वासं कृत्वा युक्तिमप्यविचार्य। विप्रा इति पूर्ववत्। इतिकृत्यतायाम्। इत्येवंप्रकारेण कर्तव्यं तदितिकर्तव्यम्। तस्य भाव इतिकर्तव्यता। तस्याम्। तन्निमित्तं कर्तव्यनिर्द्धारः साधनप्रकारनिर्द्धारश्च वक्तव्य इति भावः। तत्र कालविशेषेण कर्तव्यं पृच्छति। सर्वात्मना सर्वप्रकारेण नित्यतया जीवनदशायां म्रियमाणैश्चऽन्तकाले कृत्यं किं कर्तव्यमिति। शुद्धम्। दानादीनां कर्तृशुद्ध्यभावात्कर्तव्यतासन्देहः। अनेन कालादिहेतूनां यत्र शुद्ध्यर्थं नाऽपेक्षा तद्वक्तव्यमिति फलितम्। तादृशं नाऽस्तोति न वक्तव्यम्। यतो भवन्तोऽभियुक्ताः। अतस्तादृशेऽर्थे आमृशत सर्वतः प्रमाणानि विचारयतेत्यर्थः ॥२४॥

एवं पृष्टे सर्वपरित्यागकर्तृपरित्यागी गुरुर्न भवतीति भगवत्प्रेरणया शुकः समागत इत्याह—

SRI SUBODHINI: “No one replies until he is asked”. Such are the words of the Vedas. Hence, “I am going to ask you, whatever is appropriate to be asked. I will ask the question, in the special way, through which my intellect is inspiring me to ask! I am going to ask without much thought being spent on this issue, as I am sure, that you are all capable of giving me the right answer. I consider you as the wise Brahmins (Vipraa). You are all capable of explaining to me ,everything in a clear cut special way! You have the capacity to tell everything in a full and total way i.e. you can make my knowledge “FULL AND TOTAL”! This is my duty, hence I am asking you all! You have to instruct me the nature of my “duty” and the way to accomplish it!”

King Parikshit is now asking a question with emphasis on “time” (Kaala). “What, as duty, which I should do, on a daily basis, so long as I live (i.e. during my life)? Secondly, what is the duty of one, who has made all arrangements to die (i.e. his end has come near) i.e. what should he do?”

Giving of charity etc., which have been said to be done as "duty", are all dependent upon the purity of the "giver"! Hence, due to the "impurity" of the "giver", there can be dereliction or doubt in the performance of the "correct duty" before one dies! Hence, King Parikshit is asking that "time" should not be an important factor for attaining "purity", which is the goal!" Please let me, know the nature of that "pure" duty, which I should do at all times!" "You should not tell me, that there is no "duty" required to be performed by such a person, as all of you have all come here together from very many places. Hence, please think about the evidences and proofs for the meaning and answer for these questions."

In this way, the king asked his questions. The Guru of a person, who has renounced everything should be someone, who has also fully renounced (Thyaagi). He, who has not renounced, can never become the "Guru" (teacher) of someone, who has fully renounced. AT THIS TIME, DUE TO THE INSPIRATION OF OUR LORD, AND AS PER HIS WILL AND DESIRE, SRI SUKADEVAJI MAHARAJ, WHO HAS RENOUNCED EVERYTHING, CAME THERE. This is being told now.

तत्राऽभवद्भगवान्व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।

अलक्ष्यलिङ्गो निजलाभतुष्टो वृत्तश्च बालैरवधतूवेषः ॥२५॥

VERSE 25 Meaning: "At that time, roaming on this earth, having no desire for anything, whose symbols of glory and greatness are not seeable outside (in a manifested form), who is happy and contented with his own fortune (of realization of our Lord), surrounded by women and boys, and with a form, which is "Avadoota" (naked), Sri Sukadeva, the son of Bhagawan Sri Vyaasji came there, accidentally."

श्रीसुबोधिनीः तत्राऽभवदिति। तत्रैवाऽभवत् प्रादुर्भूतः। तथा सामर्थ्यं हेतुः—भगवानिति। भगवत्त्वे हेतुः—व्यासपुत्र इति। तेषां दृष्ट्यै तथा भानं माऽस्त्विदमित्यथा प्रदर्शनमाह—गामटमान इति। पृथिवीपर्यटनं परमहंसानां धर्मः। अनपेक्ष इति। पर्यटनधर्मेण नहि किञ्चिदपेक्षते। अतो राजवल्लीलया पर्यटनमित्यर्थः। अलक्ष्याणि लिङ्गानि महापुरुषचिह्नानि यस्य। द्वात्रिंशल्लक्षणान्यपि तस्मिन् वर्तन्ते। तेषु ज्ञातेषु लोका राजत्वं सम्पादयेयुः। षोडश लक्षणानि राज्ञः। द्वात्रिंशल्लक्षणानि महाराजाधिराजस्य। स भगवान् ब्रह्मविद्वा भवति। तेषां फलमाह—निजलाभतुष्ट इति। निजलाभस्तोषश्चेति फलद्वयम्। निजलाभेन तुष्टः। उभयोर्हेतुहेतुमद्भावात्। अत “आत्मलाभान्न परं विद्यत” इति न श्रुतिविरोधः। क्रीडारूपं पर्यटनमिति ज्ञापयंल्लक्षणापरिज्ञाने हेतुमाह—वृत्तश्च बालैरिति। चकारात्स्त्रीभिरबुधैश्च। लक्षणानां परीक्षाभावायाऽऽह—अवधूतवेष इति। अवधूतस्येव वेषो यस्य। देहसंस्काररहितो जडोऽवधूतः। तत्र जडत्वांशो नाऽस्तीति ज्ञापयितुं वेषपदम् ॥२५॥

तस्य द्वात्रिंशल्लक्षणान्यपि वक्तुमाह—

SRI SUBODHINI: Sri Sukadeva got “manifested” there! He had the capacity to manifest himself in this way! That is why, he has been hailed as “Bhagawan” (the Lord). he is called as ‘Bhagawan’ as he was the son of Sri Veda Vyaasji, who is also called as “Bhagawan”. Sri Sukadeva always “roamed” on this earth. This is the duty of Paramahansa Mahaatmaas! He did not have any other type of desire. He did not have any demand either! He was, as in a play, going round this earth like a carefree king! The symbols of his true glory as a “Mahaatma” could never be recognized by anyone! He had 32 attributes (signs of greatness). If ever, anyone is able to realize these “attributes”, everyone would have treated and respected him like a “king”! A king usually has only 16 attributes and an emperor has 32 attributes. A person, who has 32 attributes, is

as "Bhagawan", or he is hailed as one, who knows the "divine nature and form" of Brahman.

What are the results and effects of such attributes?

(1) HE HAS ATTAINED THE PROFIT AND FORTUNE OF REALIZATION OF HIS "AATMA".

(2) DUE TO THIS, HE HAS GREAT HAPPINESS AND JOY.

Both of the above have been secured by Sri Sukadeva. The attainment of "Aatma" and "joy and happiness" are "cause" for each other! That is why, it is said that, "THERE IS NOTHING GREATER THAN THE PROFIT AND FORTUNE OF REALIZING ONE'S "AATMA"! This is what is told by the Vedas.

(3) HIS "ROAMING" ON THIS EARTH IS A "PLAY" ONLY - I.E. PLAYFUL! (4) NO ONE COULD IDENTIFY THE SIGNS AND SYMBOLS OF HIS GREATNESS, AS HE WAS SURROUNDED BY "BOYS".

(5) THE SYLLABLE "CHA" DENOTES THAT HE WAS SURROUNDED BY IGNORANT PERSONS AND LADIES TOO

(6) HE HAS DRESSED AS AN "AVADOOTA" (NAKED), AS HE WAS EAGER TO BE NOT RECOGNIZED BY ANYONE.

Sri Sukadeva had, in his outside, not kept his hair trimmed or nails cut, and he was also not dressed at all. But he was not looking "gross" (Jada) at all. That is why he is called as an "Avadoota" i.e. he has just taken this "dress" of Avadoota only! (HE WAS A GREAT REALIZED SOUL).

The 32 "attributes" (Lakshan) are being detailed now.

तं द्व्यष्टवर्षं सुकुमारपादकरोरुबाह्वं सकपोलगात्रम् ।
 चार्वायताक्षोन्नसतुल्यकर्णं सुश्वाननं कम्बुसुजातकण्ठम् ॥२६॥
 निगूढजत्रुं पृथुतुङ्गवक्षसमावर्त्तनाभिं वलिवल्गूदरञ्च ।
 दिगम्बरं वक्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् ॥२७॥
 श्यामं सदाऽपीच्यवयोऽङ्गुलक्ष्म्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।
 प्रत्युत्थितास्ते मुनयः स्वासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥२८॥
 स विष्णुरातोऽतिथय आगताय तस्मै सपर्या शिरसा जहार ।
 ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने सोपविवेश पूजितः ॥२९॥

VERSES 26 to 29 Meaning: "Sri Sukadeva was of 16 years of age. His feet, hands, neck, face etc. — all of his body was youthful! His eyes were beautiful. His head now was uplifted, beautiful ears, beautiful eyebrows and face. He had a neck like a conch! His collar bones are well proportioned. His chest was lifted and healthy. His navel was round, and his stomach had beautiful folds! In this way, he had 32 attributes."

"He was a Digambara! (i.e. only the four sides were his dress). His hair was disheveled. His hands were very long. Like the brilliance of our Lord is present in all the celestial deities, Sri Sukadeva had this "brilliance". His color was blue. He always made the minds of women happy through his beautiful youthful nature, the brilliance of his bodily parts and sweet soft smile!"

"Sri Sukadeva had hidden his brilliance and come there. But those sages, who knew as to how to identify the signs and symbols of truly great Mahaatmas, now got up from their seats. King Parikshit worshipped the

newly arrived guest Sri Sukadeva with his bowed head. Afterwards, the boys, women and ignorant persons, who had surrounded Sri Sukadeva earlier, went away!"

"Sri Sukadeva, who was duly worshipped by King Parikshit, now sat on a high big seat!" (27, 28 and 29)

श्रीसुबोधिनीः तं द्व्यष्टवर्षमिति। तत्र कानिचिदन्तःस्थानि कानिचिद्बहिःस्थितानि। तत्र सर्वत्र स्थितस्य स्वेच्छया प्रादुर्भावसामर्थ्यं षड्गुणैश्वर्यसम्पत्तिः, भगवदीयत्वं, स्वेच्छया लीलाकरणं, निरपेक्षता, तिरोभावसामर्थ्यं, आत्मलाभः, सन्तोषश्च। एवमष्टौ गुणाः पूर्वोक्ताः। अन्यानाह—**द्व्यष्टवर्षम्।** द्विगुणा अष्टौ वर्षा यस्याः षोडशवार्षिकमित्यर्थः। वर्षा हि शरीरस्य वृद्धिक्षयहेतवः। तत्र षोडश वर्षाः केवलं वृद्धिहेतवः श्मश्रूत्पत्त्याऽवसीयन्ते। "मृता वा एषा त्वगमेध्ये—" ति श्रुतेः केशानामपि तथात्वेऽप्युत्पत्तिशिष्टत्वात् तत्र ते मृतत्वज्ञापकाः। अतः कालगुण एव तस्य न तत्कृतो दोष इति। अत उभयज्ञापनाय द्व्यष्टपदम्। **अग्रिमव्यासस्यभावाय सम्पन्नस्थापनाय च।** भगवद्विस्मरणहेतवो वा ते। अतो बहुकालीनस्य शिष्टकालस्मरणमाश्चर्यप्रसिद्धिश्चेति गुणद्वयम्। **सुकुमाराः** सुष्ठु कुत्सितं मारयन्तीति निर्दुष्टाः सगुणाश्च पादादयः कपोलान्ता यस्याः तादृशं गात्रं यस्याः। अनेन षड्गुणाः। चारु यथा भवति तथा आयते अक्षिणी यस्याः ऊर्ध्वा नासिका यस्याः तुल्यौ कर्णौ यस्याः शोभने भ्रुवौ आनने यस्याः कम्बुवत् शङ्खवत् त्रिवलीयुक्तः सुष्ठु जातः कण्ठो यस्याः अनेन पञ्च। निगूढं जत्रु यस्याः कण्ठमालास्थि जत्रु। पृथु तुङ्गं वक्षो यस्याः आवर्त्ता नाभिर्यस्याः वलिभिवल्गु अश्वत्थपत्रवदुदरं यस्याः एते चत्वारः। चकराद्गूढचिह्नम्। एव षड्विंशल्लक्षणान्युक्तानि। मध्ये तस्य लोकोपकारकं कार्यद्वयमाह—**दिगम्बरं वक्रविकीर्णकेशमिति।** तस्य हि शरीरं ब्रह्मभावाद्भगवत् इव व्यापकम्। तस्य वस्त्रं दिश एव भवन्ति। लौकिकपरिधाने अन्तरा परिच्छेदो लोकपीडा च स्यात्। अतो दिगम्बरत्वम्। वक्रा विकीर्णाः केशा यस्याः ब्रह्मशिवात्मकास्तस्य केशाः। तत्राऽनुत्पादनार्थं वक्रता। अग्रासार्थं च विकीर्णता। अन्यथा ब्रह्मभावमपि ग्रसेदीशः। वक्रत्वं गुणश्च। प्रकर्षेण लम्बौ बाहू यस्याः आजानुबाहुम्। **स्वमरोत्तमो** भगवान् देवरूपो विष्णुः। तस्येवाऽऽभा कान्तिर्यस्याः श्यामं श्यामवर्णम्। सर्वदा **अपीच्यं** स्त्रीणां हितकरं यत् **वयः** तारुण्यं तेनाऽङ्गस्य या लक्ष्मीस्तया

स्त्रीणां मनोज्ञं सुखकरम्। अनेन सौन्दर्यातिशय उक्तः। तत्र स्त्रीदृष्टेर्निकषत्वात्तथोक्तम्। रुचिरं च स्मितम्। तेन च स्त्रीणां मनोज्ञम्। स्त्रियो हि द्विविधाः। चतुरा अचतुराश्च। उभयोः परिग्रहार्थं द्वयम्। एवं वक्रकेशादय षट्। एवं लक्षणसम्पन्नं दृष्ट्वा सर्वे मुनय उत्थिता इत्याह—प्रत्युत्थिता इति। स्वामनेभ्यस्तं प्रत्युत्थिताः। न त्वन्यथा। तत्र ज्ञानमाह—तल्लक्षणज्ञा इति। उत्थाने ज्ञानस्य हेतुत्वम्। ज्ञाने मुनित्वस्य। न तु तल्लक्षणं लौकिकप्रमाणगम्यमित्याह। गूढं वर्चस्तेजो यस्य। एवं प्रश्नसमये स समागत एवेति राजा उत्थित एवं स्थितस्तत्पदेन परामृश्यते। विष्णुरात इति। एतदर्थमेव भगवताऽहं रक्षित इति तस्य ज्ञानं सूचितम्। स च अतिथिरागमने नियतकालरहितः। तस्मै किं देय मत्याकाङ्क्षायां स आत्मानमेवाऽर्हतीति तस्मै शिरसा सपर्यामाजहार। शिरस्तमै समर्पितमित्यर्थः। ततोऽन्यथा भासनार्थं परिगृहीतानां पदार्थानां त्यागं कृतवानित्याह—तत इति। गुणकार्यास्त्रयोऽपि निवृत्ताः ततः स पूजितो महासने राजोपवेशनयोग्ये उपविवेश ॥२६॥२७॥२८॥२९॥

ततः सर्वे ऋषयो दूरस्थिता अपि तस्य परितः समीप उपविष्टा इत्याह—

SRI SUBODHINI: Sri Sukadeva had 32 attributes. Many of these attributes were “inside” him! In this way, his “attributes” were all-pervasive — both inside and outside! These attributes had the power to manifest themselves, out of their own will and desire! These attributes had the “wealth” in them of our Lords 6 virtues (Gunas). In this way, Sri Sukadeva had in him “Bhagawan’s” nature (our Lord’s)! He enacted all his actions as a “Leela”. He never desired for anything. He had the power to “disappear” instantly. He had the luck and fortune of “Aatmic realization” and deep contentment (Santhosha) — these 8 attributes have been explained in the 25th verse. All other attributes and qualities are being explained now.

Sri Sukadeva was of 16 years of age, as could be seen from his tender growth of moustache under the nose. The Vedas have said that, "This skin which is susceptible to death is unholy". Likewise, hair also has been considered as unholy.

But, although his body had grown as per his age of 16, he had no trace of the growth of "desire" (Kaama), which is considered as a "blemish". This also indicates, that Sri Sukadeva will never have any "desire" or attain "old age"! It also denotes the attainment of the two attributes of "Jnana" and "Bhakthi".

Usually, the years after 16, make one forget our Lord. What is told is that, in the absence of his body being touched by "unholy" skin (by others, out of desire), he was always remembering our Lord only!

Here, the factor "8 years" has been told twice to make it 16 — this is to emphasize, that Sri Sukadeva clearly remembered everything, which has happened in the past, and he was also very famous among the noble saints and others.

Here, Sri Sukadeva has been called as "SUKUMARA" — to emphasize that he had no "blemish" in him of any type. His feet, hands, face, neck etc. — and also all other parts of his body have been told to be beautiful and tender. In this way, his entire body was seen as very beautiful. Thus, 6 qualities pertaining to his "body" have been described.

His eyes were again beautiful and large. His nose was long and uplifted. His two ears are "equal" and beautiful. The eyebrows were illuminating. His neck was like the conch with three lines! In this way 5 virtues (Gunas) have been described.

The collar bones were deeply set. His chest was healthy and prominent. His navel was circular. His stomach had 3 folds, and its "form" was like the leaf of the Pepul tree. In this way, 4 virtues or qualities are specified.

The syllable "Cha" (and) " indicates the symbol of his form being a "male". In this way, 26 virtues or qualities have been described of his body.

Now, the "signs", which conferred benefits to this world, which are "two" in number are being told. He was a "Digambara" (naked) and his hair was curly and disheveled! As he had in him the total realization of "Brahman", he had the "all-pervasive" nature like our Lord Himself. The four sides consisted of his dress. He was "naked", so that his wearing the "worldly dress" may come in the way of the expression of his glory, which would in turn lead to the people becoming unhappy and sorrowful. In other words, he did not dress with ordinary clothes, so as to not divide his glory and preeminent brilliance of his body — or hide the same!

His disheveled hair are symbolic of Lord Brahma and Lord Siva — as the word "Kesa" (hair) consists of the two syllables/words of "Ka" (Lord Brahma) and "Isa" (Lord Siva). His hair was dishèveled, so as to remain, as they are, and not become like "grass" (dry etc.). if this was not so, Lord Siva, though being of the form of "Brahman" would have got dissolved! This curly nature of the hair is a quality, for the sake of "creation" (the task of Lord Brahma).

The hands of Sri Sukadeva are very, very long — i.e. up to the knees! Among the celestial deities, Lord Vishnu is considered as the "best". Sri Sukadeva had

the beauty and brilliance like Lord Vishnu! He had the "blue" color in his body. His body was youthful, which is always pleasing to women and his entire body was very brilliant. Our Sri Mahaprabhuji says here, that the "test" of beauty for "men" is usually at the hands of women, like gold is tested by scratching it's surface! Hence, the most beautiful brilliance of Sri Sukadeva is told here by saying, that his beauty made all women happy (i.e. there is no other motive or purpose from the reference being made to "women", here).

His beautiful soft smile always affected the mind of women! Generally ladies are of two types viz. clever and not clever. But Sri Sukadeva now was seen as enchanting to both of these. To explain this only, the two qualities of Sri Sukadeva have been specified. In this way, 6 "qualities" have been explained, from his "curly" hair onwards.

Thus, all the 32 attributes (26 + 6) have been explained. ON SEEING SUCH A GLORIOUS SRI SUKADEVA, ALL THE SAGES GOT UP FROM THEIR SEATS AND STOOD THERE, IN GREAT RESPECT! They lacked "knowledge" to decipher and realize the true greatness and glory of Sri Sukadeva, except through the 32 "external" attributes of Sri Sukadeva! The reason for this capacity was their noble "sagehood" (Munipana) and their spiritual knowledge. None could also specify that, "this is Sri Sukadeva" from the "worldly" attributes of Sri Sukadeva! That is why, Sri Sukadeva's "brilliance" has been told here as very "secret and totally hidden".

When the king had asked the questions to the sages,

at the very same time, the king had also stood up, and at this very moment Sri Sukadeva came there! This is being explained now. The syllable "Saha" (he) denotes the "standing up" of the king also.

Here, there is a very interesting factor. Sri Parikshit has been called here as "VISHNURAATAHA" - to indicate, that the king was saved by our Lord Vishnu for the sake of "this day" only i.e. for listening to Sri Maha Bhagavatam, from the mouth of Sri Sukadeva!

Sri Sukadeva has been called here as a "guest" (Atithi). An "Atithi" is one who lives with the full realization of the "impermanence" of life itself! Due to this, Sri Sukadeva, never went to a place with a fixed timing, purpose or plan. (As he had no desire).

What is to be given, as a welcome gesture and reception to such a glorious sage? It is said here, that **SRI SUKADEVA DESERVED ONLY THE OFFERING OF ONE'S OWN "AATMA"**. Realizing like this, the king worshipped Sri Sukadeva, with his bowed head i.e. he gave his head in consecration of total surrender!

Later, it is said, that ignorant persons, women and boys who had got attracted to Sri Sukadeva through the qualities of Tamas, Rajas and Satwa, now left him and went away! In other words, the three "constricting" qualities left that place.

Later Sri Sukadeva, who was duly worshipped was given a wide and high seat, and he sat on this, illuminating this entire area, with his brilliance.

After this, though the sages were standing far away from Sri Sukadeva, they all now came and sat near to him, on all the four sides! (The staying away at a

“distance” is indicative of the spiritual status and realization of Sri Sukadeva, and as to how the sages were “far away” in this, in comparison to him).

स संवृतस्तत्र महान् महीयसां ब्रह्मर्षिराजर्षिसुरर्षिसङ्घैः।

व्यरोचताऽलं भगवान् यथेन्दुर्ग्रहर्क्षतारानिकरैः परीतः ॥३०॥

VERSE 30 Meaning: “Now, Sri Sukadeva was surrounded by, on all the four sides, by the groups of Brahmarishis, Raajarishis and Devarishis. The great and glorious Sri Sukadeva, who was the greatest among the “Jnanis” was seen so very brilliant, like the brilliant moon is seen illuminated in the sky, surrounded by planets, stars and other heavenly objects!”

श्रीसुबोधिनीः स संवृत इति। ननु सर्वैः संवृतत्वे को हेतुः? तत्राऽऽ-महान् महीयसामिति। ज्ञानिननामपि ज्ञानप्रद इत्यर्थः। तेषां तेजसा तस्याऽधिकतेजस्त्वमेव जातं न तु तत्तेजसोऽभिभव इत्याह-व्यरोचतेति। तस्य प्राकृतगुरुत्वं वारयति-अलं भगवानिति। अलमत्यर्थं पूत्यर्थं वा भगवानेव तद्रूपेण समागतः। तदा तस्य महत्त्वं सर्वजनीनं जातमिति दृष्टान्तमाह। यथा आकाशे चन्द्रमाः ग्रहैर्बुधादिभिः ऋक्षैरश्विन्यादिभिः प्रकीर्णकैस्तारानिकरैश्च व्याप्तः। दृष्टान्तदार्ष्टान्तिकयोस्तुल्यत्वार्थं त्रिविधा उक्ताः ॥३०॥

इदानीं प्रश्नसमय एव समागत इत्ययमेव प्रष्टव्यो नाऽन्य इति भगवदिच्छा ज्ञात्वा तं पृष्टवानित्याह-

SRI SUBODHINI: Sri Sukadeva was surrounded by Brahmarishis and other noble saints – AS HE WAS THE GIVER OF “JNANA” EVEN TO THE “JNANIS”! Due to the brilliance of these Brahmarshis, the brilliance of Sri Sukadeva was also seen as more brilliant! But none of their brilliance could limit, diminish or affect Sri Sukadeva’s brilliance.

Sri Sukadeva is hailed here as “Bhagawan” i.e.

OUR LORD HIMSELF HAS NOW COME HERE AS SRI SUKADEVA! That is why, his greatness was known everywhere. An example is given here to explain this factor of outstanding and unique brilliance. Like the planets of mercury (Budha) and others, like the stars such as Ashwini and others and also through the other million of stars, the Moon is seen as brilliant, in the same way, Sri Sukadeva was seen as "very brilliant". He was now surrounded by Brahmarshi, Raajarshi and Devarshis! i.e. the three types of divisions, as seen in the sky! — with three types of planets, stars and other groups of stars and heavenly objects.

When King Parikshit had asked his questions to the sages, at the very same time, Sri Sukadeva had visited him! Hence, he realized, that it is our Lord's desire that he should now ask his questions to Sri Sukadeva only and to none else. Now he begins to ask Sri Sukadeva.

प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।
प्रणम्य मूर्ध्नाऽवहितः कृताञ्जलिर्नत्वा गिरा सूनृतयाऽन्वपृच्छत्॥३१॥

VERSE 31 Meaning: "On seeing Sri Sukadeva, who was seen seated with the "highest peace" (very peaceful) endowed with razor like intellect (piercing intellect) as being very near to him, the great "Bhaagavata" (devotee) King Parikshit prostrated again by touching Sri Sukadeva's feet, with his head. Then, with folded palms and deep humility, began to ask, uttering very truthful words."

श्रीसुबोधिनी: प्रशान्तमिति। गुरुशिष्ययोर्धर्मा उच्यन्ते प्रशान्तादिपदैः।
तत्र चत्वारो गुरुधर्मा। ज्ञान ज्ञानकार्यञ्च अव्यग्रत्वञ्च साधनमिति।
प्रकृष्टशान्तिज्ञानकार्या। आसीनमित्यव्यग्रम्। अकुण्ठं मेधो ज्ञान यस्य। बुद्धेः

प्राकृतत्वसम्भावनया तन्निराकरणाय मेधश्शब्दः प्रयुक्तः। मननं साधनम्। शिष्यगुणान् वक्तुं महतः शिष्यत्वे गूढार्थकथनमपि भवतीति नृपत्वं भागवतत्वं चाऽऽह—नृपो भागवत इति। ततः शिष्यस्य षड् धर्माः। तानाह—अभ्युपेत्येत्यादिभिः। प्रथमतो गुरोराभिमुख्येन गमनम्। ततः कायिकः साष्टाङ्गनमस्कारः। ततः सावधानता। ततो विज्ञापनार्थं बद्धाञ्जलित्वम्। ततो वाचिकनमस्कारः। ततो मधुरया वाचा प्रश्न इति। सत्यवाचा वा ॥३॥

प्रश्नार्थं प्रथमतस्तं स्तौति—

SRI SUBODHINI: The “duties” of both the Guru and the disciple have been described here, in this verse, through the words of “very peaceful” (Prasantha) etc. The Guru should have 4 qualities viz. (1) Knowledge (Jnana), (2) the “actions” as per this “Jnana”, (3) stability — never feeling disturbed or anxious and (4) spiritual practice and perfection thereof. Firstly, it is said here, that the most stable and the highest “peace” is the task of true “Jnana”. The way he sat revealed his virtue of “stability” — never anxious or disturbed! His “Jnana” was always present and flowing without any obstruction! (Akuntta). There was nothing “gross” or “nature” (Prakruti) in his intellect (Medhas). The word “Muni” denotes his perfection in the spiritual practice of “contemplation” (Mananam).

Now a description of the virtues of the disciple is being spoken. A special and deserving disciple is told even the most secret meanings by his Guru. Hence, the special features of King Parikshit of being a king, and also being belonging to our Lord are indicated here. After this, the 6 qualities of an ideal disciple are narrated. (1) Firstly, the disciple should go and present himself before the Guru. (2) Then he should prostrate to the Guru with all his eight limbs. (3) Live with great discipline.

(4) Fold one's palms for the sake of doing prayer. (5) Later through one's "words", prostrate to the Guru and (6) through sweet and truthful words ask ones doubts or questions. When the disciple has these 6 virtues, then only he can attain the true effects and results of listening to the words of the Guru.

King Parikshit, before asking his questions is now praising Sri Sukadeva — as per the following verse.

राजोवाच—

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः ।

कृपयाऽतिथिरूपेण भवद्भिस्तीर्थकाः कृताः ॥३२॥

VERSE 32 Meaning: "The king said, "Ah, what a great surprise! I am, after all, a member of the warrior class! Even then, I have become "deserving" to worship and serve the noble Mahaatmaas and saints! You have all bestowed on me the status of being a "pilgrim centre" (Theertha) with your compassion, as a "guest", and through your own divine nature."

श्रीसुबोधिनीः अहो इति। अहो अद्य वयमिति पूर्ववत्। ब्रह्मन्निति हेतुः। ब्रह्मसाक्षात्कारो बहिर्जात इत्याश्चर्यम्। वयञ्च महान्तो जाता इति। किञ्च। सद्भिरपि सेव्या वयं जाताः। अतः परमुपदेष्टृत्वमपि भविष्यतीत्यर्थः। स्वभावतस्तु वयं क्षत्रबन्धवः। क्षत्रिया बान्धवा येषाम्। क्षत्रियवंशे परमुत्पन्ना न तु तद्धर्मवन्तः। ते च ब्राह्मणपादशौचादाराद्विसृष्टाः। सेव्यताऽतिदूरे। नन्वागमनमात्रेण कथं सत्सेव्यता? तत्राऽऽह कृपयेति। यथा तीर्थानां गङ्गादीनां भवत्सम्बन्धेन तीर्थत्वं स्नातृरूपेण तथा वयं गृहस्था अतिथिरूपेण कृपया च करणाभ्यां भवद्भिः कर्तृकैस्तीर्थकाः कृताः। स्वार्थे कः स्वार्थेऽत्र विवक्षित इति ज्ञापनार्थः। तेनाऽस्मासु नौपचारिकं तीर्थत्वम् ॥३२॥

ननु स्नाने जलस्य देहसंयोगात्तद्गतं पापं तद्वारा तेषु गच्छतीति जलस्य तीर्थत्वं भवति। गृहस्थस्य तु कथमागमनमात्रेण तीर्थत्वम्? तत्राऽऽह—

SRI SUBODHINI: "I had praised "myself" only in the company of the great sages. But I have realized now, that this "praise" was really sung in praise of these sages only!" (i.e. not mine). In the same way, the King Parikshit is "praising" himself (i.e. the fortune and luck which have come upon him), which, in reality, is the singing of the "praise" of Sri Sukadeva only. SRI SUKADEVA HAD BECOME THE ACTUAL FORM OF "BRAHMAN". BUT NOW HE HAS COME HERE, TO GIVE HIS "DARSAN" (AS "BRAHMAN"). THIS IS INDEED A GREAT SURPRISE! Hence, the king has expressed his surprise (at his own highest fortune) by exclaiming "Aho" (ah!)!

By addressing Sri Sukadeva as "Hey Brahman", Sri Sukadeva has declared that, "YOU, OH LORD! ARE OF THE FORM AND NATURE OF THE HIGHEST TRUTH OF "BRAHMAN" ONLY! I HAVE BECOME DESERVING TO DO WORSHIP AND SERVICE OF THE NOBLE MAHAATMAS! NOW, I GOT "AUTHORITY" TO BE TAUGHT LIKE KING JANAKA, OF VIDEHA KINGDOM! Though by nature, I belong to the warrior class, but now, I do not have to discharge the duties as a member of this warrior class!"

We have already seen, that usually the members of the warrior class are deprived of even the nearness to that place, where the sacred water, used for washing the holy feet of noble Brahmins, fall! Let alone serving and worshipping such saintly devotees of our Lord!

Now that Sri Sukadeva has come here, on his own volition, how did King Parikshit attain the status of deserving to worship and serve the great devotees of our Lord, by the mere "visit" of Sri Sukadeva? This is

answered by saying that, "Oh great saint! You, while roaming on this earth, take bath in the rivers such as Ganges river and others. Through your "mere contact", you make these rivers, as great and holy centres of pilgrimage. In the same way, you have blessed us, living in homes, through your compassion (Kripa) by visiting us, as an honored "guest" (Atithi) and have made our house, and all of us, as a centre of pilgrimage! Through this, you have made us attain the higher status, as a holy pilgrim centre"!

It is said that, "sinners" are able to "wash off" their sins by taking bath in the Ganges river i.e. the holy water of Ganges river coming into contact with the body of the sinners. These "sins" remain mixed up with the water of this river. On these great saints taking bath in these rivers, the "sins" which are mixed up with the water of these rivers, come upon these saints (i.e. get joined or take possession of). Due to this "cleansing", these "waters" become "holy" (Theertham). Hence, on the visit of these great Mahatmaas to the homes of devotees, it is said here, that these houses and devotees are made as the holy pilgrim centres! How come? This doubt is removed through the following verse.

येषां संस्मरणात्पुंसां सद्यः शुद्ध्यन्ति वै गृहाः ।

किं पुनर्दर्शनस्पर्शपादशौचासनादिभिः ॥३३॥

VERSE 33 Meaning: "By just remembering the glory and greatness of these saints and devotees of our Lord, the houses of persons get, purified and sacred very quickly! When this is so, what more can I say, (about the blessings and benefits) when these great devotees of our Lord actually visit your home and give "Darsan",

put their holy feet at your home, allow their holy feet being "washed" (worshipped) and also occupy "seats" in one's home, - thus making the house sacred and totally purified?!" How this is achieved is being answered as follows.

श्रीसुबोधिनी: येषामिति। येषु गृहेषु स्थित्वा भवतां स्मरणं क्रियते तेन स्मरणेन सूर्येणैव सर्वेषां गृहाणामशुद्धिलक्षणं तमो दूरीक्रियते। तत्र किं पुनर्वक्तव्यं भवतां दर्शनं कोटिसूर्याधिकप्रकाशं ज्ञानेन्द्रियाणां सर्वशोधकम्। स्पर्शस्तु जलस्पर्शवत्साक्षात्पापहारकः। चरणोदकं पुनर्भगवत् इवाऽलौकिकजन्महेतुः। आसनादयश्च पूचावयवाः सर्वपुरुषार्थसाधकाः। अतस्तीर्थत्वं युक्तमेवेत्यर्थः ॥३३॥

नन्वनुक्तप्रायश्चित्तानि पापानि गच्छन्तु नाम। येषां तु प्रायश्चित्तं विहितं तानि न गच्छन्तीत्यध्यवसीयते। प्रायश्चित्तवैयर्थ्यापत्तेः। इत्याशङ्क्याऽऽह—

SRI SUBODHINI: "By remembering you, while remaining at home only, like by the "mere touch", of the sun, the "darkness" get removed, in the same way, the "impurities" of each house gets removed!

After this, when your actual "Darsan" takes place - which is more illuminating than the "brilliance" of crores of suns and capable of purifying each and every "sense of knowledge" (Jnanendriya), through your, "mere" touch, (like in the case of the "touch" of the holy water of the Ganges river) of the "water" used to worship and wash your holy feet; - which is capable of blessing us with "supernatural" birth. Like the lotus like feet of our Lord Himself — and through your getting "seated" after being served and worshipped — all these are capable of making us attain, the various "goals" of a human life, here and hereafter!

"In the same way, when we render service and worship of yourself, our homes become "purified". What

more can I say, about the glory of your sanctifying capacity and sacredness? Hence, it is indeed appropriate, that my house has today become a centre of holy pilgrimage, with your visit and "Darsan"!

There are several sins, the scriptures say, for which there is no action of "redemption" (Praayaschitta). Even these "sins" get removed through the visit and Darsan of these Mahaatmaas! But there are several "sins" for which, actions of redemption have been prescribed in the scriptures (Dharmasastras). But if a situation arises, that even these sins cannot be removed through the actions of redemption, as prescribed in these scriptures, as these "sins" get removed through the visit of such great Mahaatmaas to our homes, is it then, that the actions of redemption prescribed in the scriptures are a "sheer waste"? On this doubt arising, the same is clarified as follow.

सान्निध्यात्ते महायोगिन् पातकानि महान्त्यपि ।

सद्यो नश्यन्ति वै पुसां विष्णोरिव सुरेतराः ॥३४॥

VERSE 34 Meaning: "Oh great Yogi! When Lord Vishnu is present and prepared to shower His grace and protection, then, like the way the demons get destroyed, in the same way, by your very "nearness and holy presence", even the great and big sins of devotees get destroyed, very quickly!"

श्रीसुबोधिनीः सान्निध्यादिति। प्रमाणबलेन हि प्रायश्चित्तान्युक्तानि अत्र प्रमेयबलमित्याह—महायोगिन्नितिः योगोऽस्याऽस्तीति योगी। योगेन स्वस्य पुरुषार्थसाधकः। महायोगी तु स्वयोगबलेनाऽन्येषामपि सर्वसाधकः। तत्र पापनिवृत्तिस्तत्वाऽऽनुषङ्गिकं कार्यमित्याह। महान्त्यपि पातकानि तव सान्निधिमात्रेणैव सद्यो नश्यन्ति। सान्निध्यस्याऽऽवृत्तिमपि नापेक्षन्ते। स्थितिं

वा। तत्र प्रमेयबलमेव दृष्टान्तयति—विष्णोरिवेति। यथा विष्णोः सन्निधिमात्रेणैव सुरप्रतिस्पर्धिनोऽपि महान्तो दैत्या नश्यन्ति। तद्वदित्यर्थः ॥३४॥

किञ्च, भगवतैवाऽयमुपायः कृतः—

SRI SUBODHINI: “Actions of reparation (redemption) and their benefits are told with the strength and backing of “evidence and proof” (Pramaana). What is explained here is the same conferring of “benefits” through the power of our Lord as “Prameya” - the Lord who loves and blesses His devotee! BY THE MERE PRESENCE OF NOBLE SAINTS ONLY, DEVOTEES GET RID OF THEIR SINS! The King addressed Sri Sukadeva as a “Mahaayogi” — to say that, “Oh Lord! through your Yogic power, you are able to confer all benefits on everyone. In fact, it is just circumstantial benefit only that the sins of these devotees are also fully removed in this process of conferring “benefits” on them (i.e. complementary and supplementary).” Great and big sins also get washed off by your mere presence! There is no necessity for your frequent visits or presence either! Your love and compassion (Prameya Balam) is the cause for this!”

King Parikshit gives an example for this. He says, “when Lord Vishnu is present nearby, then very powerful demons, who hate the celestial deities, get automatically destroyed. In the same way, when you are present here, not only my sins, but all the sins of everyone nearby also get fully destroyed”!

What more can I say? OUR LORD HAS MADE THIS LOVING “PLAN” AND “WAY” FOR ME! King Parikshit speaks on this, as follows.

अपि मे भगवान्प्रीतः कृष्णः पाण्डुसुतप्रियः ।

पैतृष्वस्त्रेयप्रीत्यर्थं तद्गोत्रस्याऽऽत्तबान्धवः ॥३५॥

VERSE 35 Meaning: “I can only visualize and conclude, that our beloved Lord Sri Krishna has become pleased with me! — as He is fond of my grandfathers, the sons of King Pandu! The Lord, who is very compassionate, has accepted the relationship of the sons of His own father’s sister, with a view to please her and her children! (and for this sake, has shown the love to me)!”

श्रीसुबोधिनी: अन्यथा ब्रह्मदण्डदग्धत्य निस्तारो न भविष्यतीति। तथापि प्रीतः सन्नेव कृतवान्। अन्येनैव पापनिवृत्तेः। अन्यथा स्वकर्तव्यत्वमापद्येत। ननु तुभ्यं केन कर्मणा प्रीत इत्याशङ्क्याऽऽह— पाण्डुसुतप्रिय इति। पाण्डुसुताः प्रीतिविषया यस्य। ननु तावता तव किमागतम्? तत्राऽऽह—पैतृष्वस्त्रेयेति। पितृष्वसुः पुत्राः पाण्डवास्तेषां प्रीत्यर्थम्। अनेन पितुस्तत्त्वसुश्च प्रीतिराक्षिप्ता भवति। तद्गोत्रस्य पाण्डवगोत्रस्य। यद्वा। बान्धवं बन्धुत्वम्। तदात्तं स्वीकृतं येन। तत्प्रीत्यर्थं तद्वंशीयेषु हितं कृतवानित्यर्थः ॥३५॥

अस्मिन्नर्थे साधकं तर्कमाह—

SRI SUBODHINI: King Parikshit speaks here of his really being “belonging” to our Lord! He says, that the beloved and compassionate Lord must have thought in his mind thus, “If I were not to make a plan or provide a way, my devotee Parikshit will get burnt through the curse of the Brahmin, and he will not be redeemed at all!” Hence, our Lord only has devised this plan, after getting pleased with me! He has done this, because, He does not have any difficulty to do this and the “sins” of the other also gets removed!(i.e. the king’s)

What was the “action”, (Karma) which has made our

Lord get pleased? BECAUSE, THE SONS OF PANDU WERE VERY DEAR TO OUR LORD! What is it then for King Parikshit, due to this love of our Lord? On this, it is said, that the mother of the Pandavas Kunti was our Lord's father's sister. Our Lord, with a view to please His aunt's sons, has now shown love to me! This, the Lord has done, due to His gracious acceptance of "relationship" with the Paandava clan! Due to this gracious acceptance, and with a view to please my ancestors, the Lord, being very kind and compassionate, has conferred His immense benefits on me."

King Parikshit now gives the reasons for this occurrence — as per the following verse.

अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् ।

नितरां प्रियमाणानां संसिद्धस्य वनीयसः ॥३६॥

VERSE 36 Meaning: "If this was not due to our Lord's unique compassion, how can I, a mere human being, who is getting ready to die, attain the "Darsan" of the noble Mahatmaas like you, whose movements are unseeable? You are perfect and fulfilled in every way! On being asked for, you are capable also of conferring every type of benefit on us!"

श्रीसुबोधिनी: अन्यथेति। लोके अव्यक्ता गतिर्यस्या। स्वस्थानामपि मनुष्याणां त्वद्दर्शनं दुर्लभम्। कुतः पुनर्मृत्युग्रस्तानाम्। येनाऽदृष्टेन तुच्छनरत्वं मृत्युसंबन्धं च प्राप्तास्तदुभयनिवर्तकस्य तस्य तव दर्शनं नाऽदृष्टसाध्यं किन्तु भगवत्साध्यमेव। उभयनिवर्तकं रूपमाह—संसिद्धस्य वनीयस इति। सम्यक् सिद्धस्य अन्यस्याऽपि मृत्युनिवारकस्य। यथा सम्यक् सिद्धो रसः सर्वमृत्युनिवारको भवति। तथाऽयमपीत्यर्थः। किञ्च। वनयिता याचयिता। वनयितृतमो वनीयान्। स्वयं तत्तद्गृहे गत्वा भवद्भ्यः सर्वपुरुषार्थान् दास्यामि

प्रार्थयतेति वदन् यो गच्छति स तथा। तादृशस्य तव क्षुद्रनरत्वादिनिवारकस्य दर्शनं भगवत्साध्यमेवेत्यर्थः ॥३६॥

अतस्तद्दर्शनं दृष्ट्याद्वारैव पुरुषार्थसाधकं भवत्विति किञ्चित्पृच्छामीत्याह—

SRI SUBODHINI: “In this world, your “movements” are not seeable! Even for saintly persons your “Darsan” is very rare. What is there, then, to wonder, that your “Darsan” is impossible for the “humans”, who are always caught by the factor of “death”! Due to my unfortunate “fate”, I have got this petty male body, and also the curse for my death; “Oh Lord! you are capable of eradicating both of these! No luck or fortune can confer your “Darsan” to anyone! YOUR “DARSAN” IS MADE POSSIBLE ONLY THROUGH THE GRACE (KRIPA) OF OUR LORD! Your divine form and nature can eradicate my petty human nature, and it’s impending death! AS YOU ARE FULFILLED AND PERFECT IN EVERY WAY! The medicine, which has attained the quality of being the perfect medicine can avert the death of everyone! You are, out of your grace, capable of mitigating the death of others. YOU ARE ALSO THE “BEST” AMONG THOSE, WHO BEG OR ASK! ALL OTHERS, WHO ASK AND BEG TAKE AWAY THE MATERIALS OF OTHERS, AS GIFTS. BUT YOU, AFTER VISITING OTHER’S HOMES SAY TO THEM, “YOU PLEASE ASK, WHATEVER YOU WANT! I WILL BLESS YOU, WITH ALL THE GOALS OF ONE’S LIFE! HENCE, YOUR “DARSAN”, WHICH IS CAPABLE OF REMOVING THE PETTY “HUMAN” ATTITUDE, IS MADE POSSIBLE ONLY THROUGH THE GRACE OF OUR LORD!”

King Parikshit now says, that he will ask few questions, with a view to get the benefit and results

of Sri Sukadeva's "Darsan", as this is bound to benefit him with the attainment of all his "human" goals.

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।

पुरुषस्येह यत्कार्यं प्रियमाणस्य सर्वथा ॥३७॥

यच्छ्रोतव्यमथो जाप्यं यत्कर्तव्यं नृभिः प्रभो ।

स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ॥३८॥

VERSE 37 and 38 Meaning: "Oh! The greatest teacher (Guru) of all the Yogis! Oh Sri Sukadeva! Who is perfect and fulfilled in every way! I, Parikshit, may I ask you the following questions? Firstly, what is the action to be done by those, who are living here (on this earth)? Secondly, what is the duty to be done by someone, whose death is very nearby? Kindly explain to me this, in detail."

"Oh Lord! what is the appropriate thing, which a human being should listen to? What is the appropriate chanting of the holy names, which a human should chant! Alternately, please tell us, what should be done, what or who should be remembered or whose worship and service is most appropriate to be done? Please tell me also, whatever is opposed to all these too!"

श्रीसुबोधिनी: अत इति। ननु योगीश्वराणां विद्यमानत्वात्तान् विहाय कथं मामेव पृच्छसीत्याशङ्क्याऽऽह। योगिनां संसिद्धिं सम्यक्सिद्धिरूपम्। यथा बहुकालयोगेन काचिदलौकिकी सिद्धिर्भवति तथैव भवान् योगिनां जातः। तेषां सर्वपुरुषार्थदातृत्वात्। किञ्च। तेषां त्वमेव गुरुः ज्ञानदाता। तद्वारा मोक्षप्रद इत्यर्थः। किञ्च। तेषां त्वमेव परमः। परो वासुदेवो मीयते अनेनेति। भक्तिदानाच्छ्रेष्ठो वा। एवं तत्प्रश्ने हेतुमुक्त्वा प्रश्नमाह पुरुषस्येति। अत्र द्वादशप्रश्नाः। अधिकारिणो द्वैरूप्यात्कर्मणां पञ्चविधानां च द्वैरूप्यात्। यद्यपि विंशतिभेदा भवन्ति तथापि कर्तृभेदस्य नियतत्वाद्विपरीतपञ्चके

सम्बन्धाभावाद्विशकलिततया प्रश्न इति द्वादशविधत्वम्। तत्र प्रथममाह।
 इहैव गृहस्थाश्रमे स्थितस्य जीवतः पुरुषस्य यत्कार्यं कृतिसाध्यं तत्प्रयत्नयेति।
 द्वितीयमाह **प्रियमाणस्येति**। प्रियमाणस्य सर्वथा आवश्यकं यत्कर्तव्यं
 तदाहेति (?) इदानीं साधारण्येनाऽऽह। प्रियमाणेन जीवता वा यच्छ्रोतव्यम्।
 श्रोत्रेन्द्रियं कुत्र व्यापारणीयम्। अनेन ज्ञानेन्द्रियाणां बाह्यानामन्येऽपि भेदा
 अर्थादुक्ताः। इदानीं प्रक्रियान्तरेण वाङ्मनसस्य मिथुनस्य कर्तव्यो यो जपः
 स च वक्तव्यः। एवं ज्ञानेन्द्रियद्वयस्य कृत्यं पृष्ठ्वा केवलकर्मेन्द्रियाणां
 कर्तव्यं पृच्छति—**यत्कर्तव्यमिति**। नृभिरिति साधारण्येन। तथा कथने सामर्थ्यं
 सूचयति—**प्रभो इति**। एवं त्रयं वैदिकमार्गेण पृष्ठ्वा भक्तिमार्गेण द्वयं पृच्छति।
 स्मर्तव्यमान्तरम्। भजनीयं बाह्यम्। वेत्यनियमे। आन्तरमपि भजनीयम्। अथवा
 निषेधमुखेन वक्तव्यम्। इतरनिधिस्य शेषाभ्यनुज्ञाफलकत्वात्। अन्यथोभयकरणं
 प्रसज्येत। नियमविधावावश्यकदैहिकानां बाधः प्रसज्येत। अतस्तद्वैपरीत्येन
 वा वक्तव्यमित्याह—**यद्वेति विपर्ययम्**। इदं न कर्तव्यमित्यादिरूपम्
 ॥३७॥३८॥

नन्वेकदैव किमित् पृच्छ्यते? तत्राऽऽह—

SRI SUBODHINI: If Sri Sukadeva were to ask King Parikshit, as to why the king is asking these questions, when very great “lords” of Yoga were also present there? King Parikshit answering this says, “Oh Lord! You are the most perfect of all the Yogis, nay, you are the “perfection” of the Yogis themselves! In other words, these Yogis attain perfection only through you! You have come to meet and mingle with all these Yogis to confer your grace and perfection on them! YOU ARE THE GURU OF ALL THESE YOGIS! YOU ARE THE TEACHER, WHO GIVES “JNANA” AND ALL OTHER “GOALS” TO THESE YOGIS! YOU ARE THE GURU, WHO GIVES THEM THE “LIBERATION” THROUGH THIS “JNANA”! YOU ARE THE HIGHEST (PARAMA) AMONG ALL THE YOGIS! With this, you give them

"Bhakthi" also! Through this "Bhakthi", these Yogis are able to realize and understand the divine nature of our Lord. Hence, you are the most beloved for all of us and the highest!

Alternately, as you are the "best" — as you give Bhakthi and Jnana to all these Yogis, may I ask you few questions?

After telling the reason for asking the question, the king is now beginning to ask the questions.

The "actions" of "hearing" etc. are of 5 types. The opposite factors (actions) for these 5 kinds of actions are also 5 in number. In this way, there are 10 types of "actions" (Karma). In the same way, the "doer" (Karta) is also of 2 kinds. (1) The one who is living, (2) the one who has got ready to die. In this way, each of these 2 "doers", there are "10" "actions" each! — Totally 20 "actions" — but both of these are not related to the 5 types of "opposite" actions!

In the 5 actions of the "living", the actions of the person whose death is near are not related!

The two "doers" and the 10 kinds of "actions", total to 12. In the first instance, the first "doer" is being explained as below.

For the householder, who is leading his life on this earth — what is appropriate for him to do here i.e. what is the necessary task to be done by this householder? Please let me know!

Secondly, for the person, whose arrangements for death are already done, please tell as to, what is the appropriate action which he should do?

The king is also asking Sri Sukadeva, as to what

is appropriate for both of them to "hear"? i.e. how should he engage his "ears", and in what type of hearing? We have to realize, that this "task" pertains to the external 5 senses of "knowledge" (Jnana).

Now, through another way, the king is asking as to what "chanting" (of our Lord's holy names) is appropriate through the mingling of both "mind and words"? i.e. what is the best "Japam"? It is necessary therefore, to keep both the mind and words "one pointed" when a person undertakes to do "Japam".

After asking about the "duties" to be done by these "two senses of Jnana" (knowledge) now, the king is asking the question pertaining to the "duties" of the "senses of action", (Karmendriya) as to what a common man should do under these circumstances (i.e. the one, who is living, and the one, who is about to die)?

King Parikshit says, "Oh Lord! you are capable of explaining these "duties" to me (Prabho)! In this way, through the "Vedic" path, three questions have been asked.

Now, through the path of "Bhakthi", the king is about to ask 2 questions. (1) WHAT IS THE MOST IMPORTANT AND APPROPRIATE THING TO "REMEMBER" (SMARANAM). (2) WHAT IS THE MOST APPROPRIATE THING TO BE SERVED AND WORSHIPPED? Please tell me this.

"Remembrance" is done, due to respect and deep loving faith. Worship and service is the external expression of this respect, love and faith! The syllable "Va" (or) indicates, that the above two ways are not the only ways of serving and worshipping our Lord. But our Lord can be worshipped inside one's heart also!

Now, the king is asking Sri Sukadeva to tell also those "actions", which should not be done. This was asked for, for better clarity and understanding! Why was this type of question (about the opposite actions) asked for? None should doubt like this, as whatever has been specified to be done should be done at all times and nothing else, other than those, which are specified and enjoined, should be ever done! Hence, the king has asked, for clarity and total understanding about, those actions, which should be always avoided. The purport is PLEASE TELL US, WHAT IS TO BE DONE BY A LIVING HUMAN BEING, AND WHAT SHOULD NOT BE DONE AT ALL!?

Why did he ask all these questions at the same time? This is being answered as follows.

नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् ।

न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ॥३९॥

VERSE 39 Meaning: "Oh Brahman! Certainly you stay and stop over, at the houses, of we, the householders, only for lesser than the time, which is taken to milk a cow of it's milk! I am convinced about this! (i.e. Sri Sukadeva will stay at one place only for that maximum time, which is usually taken to "milk" a cow!)"

श्रीसुबोधिनी: नूनमिति। हे ब्रह्मन्! क्षोभाभावाय सम्बोधनम्। गृहमेधिनां गृहेषु भगवतस्तवाऽवस्थानं न लक्ष्यते। कदाचिदैवगत्या भवेच्चेदवस्थानं तदपि गोदोहनमात्रम्। गौर्दुह्यते यावता कालेन स कालो गोदोहनम्। क्वचिदिति। भिक्षोत्तरादानगृहे। यद्यपि परमहंसानां भिक्षादिनियमो नाऽस्ति। योगिनां तु सुतरामेव। तत्रापि साक्षाद्भगवद्भावं प्राप्तस्य। तत्रापि गृहे मेधा बुद्धियेषाम्। केवलप्रवृत्तिस्वभावानम्। तत्रापि पुत्रादिगृहेष्वपि मोहाधिक्ययुक्तेषु। तिरस्कारसम्भवात्। "वानप्रस्थाश्रमपदेष्वभीक्षणं भैक्ष्यमाचरेदिति वाक्यात्।

भिक्षार्थमागतस्य भिक्षाऽदाने सर्वमेव सुकृतं गच्छेदिति तच्छङ्क्या कार्यव्यापृतत्वं सम्भाव्य धर्मकार्यत्वबोधनाय गोदोहनमात्रं तिष्ठेत्। अनेनाऽग्निहोतृणां गृहस्थानां गृहे कदाचित्तिष्ठेदित्युक्तं भवति ॥३९॥

एवं पृष्टे उत्तरं दातुं यत्नं कृतवानित्याह सूतः—

SRI SUBODHINI: Sri Sukadeva has been addressed as 'Brahman', with a view to explain his "exalted" divine personage! Usually, Sri Sukadeva never goes into the house of householders. Due to the divine intervention (grace), if ever he visits such houses, then he stays for much lesser time, than it takes to "milk" a cow! If ever he visits these houses, asking for his food (Bhiksha), he stays there only for this much time, whether the householder has responded to him or not! Though these "Paramahansa Mahaatmas" have no rule binding on them for begging for food, for such "Mahayogis" like Sri Sukadeva, there are no "rules" either governing their asking for food! But Sri Sukadeva has attained the state of being **OUR LORD HIMSELF!** For these great Mahaatmas, there is no rule of whatsoever nature, at any time!

Even here, in those houses, where the inmates are fully attached to their homes only, and who are always engaged in "worldly" activities — Sri Sukadeva, who has attained the "Bhaava" (nature) of our Lord Himself, never even visit these houses for "food" at all!

Moreover, in those houses of householders, who are very much infatuated, with their sons and property, or where there is a possibility of being "ignored" (not attended to), Sri Sukadeva does not stop at all, or if ever he stops, he remains there for much lesser time than it takes to milk a cow!

It has been said, for these Paramahamsa Saadhush, that they should take food only in the houses of "anchorites" (Vaanaprastha Dharma) i.e. who are leading the third stage of life, in the forests! In this way, Sri Sukdavea never visited a householders' home!

Even though, Sri Sukadeva followed the above "Dharma", if ever he visits someone's home, and he is denied his "food", then the householder loses all of his "fortune and good deeds" (Punyam). Sri Sukadeva is very compassionate, that he sometimes, stands in front of a home, thinking that the householder may be busy attending to some urgent work at his home! Sri Sukadeva stands there only for lesser time and that too in such homes, where the Agnihotra is done regularly (worship of fire).

In this way, after being asked by King Parikshit, Sri Sukadeva became interested to reply. Sri Soota is now telling this

सूत उवाच—

एवमाभाषितः पृष्टः स राज्ञा श्लक्ष्णया गिरा ।

प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ॥४०॥

VERSE 40 Meaning: "Sri Soota said, "On being asked for by King Parikshit through sweet words, along with the rendering of due "praise", the son of Sri Veda Vyaasa, Sri Sukadeva, who knew fully about "Dharma", began to give his reply."

श्रीसुबोधिनीः एवमाभाषित इति। आभाषितः स्तुतः। श्लक्ष्णया स्नेहप्रकाशिकया। अवक्रया वा। प्रत्यभाषत प्रतिप्रश्नमुत्तरं दत्तवान्। ब्रह्मविदस्तथा कथने हेतुः—धर्मज्ञ इति। "अब्रुवन् विब्रुवन् वाऽपि"ति निषेधज्ञः। उत्तरदानेऽपि स्वस्य काऽपि क्षतिर्नाऽस्तीति

ज्ञापयितुमाह—भगवानिति। आवश्यकत्वायाऽऽह—बादरायणिरिति। अन्यथा व्यासस्य भागवतकरणं व्यर्थं स्यात्। अतः शरीरं तत् उत्पन्नमिति तन्निष्कृत्यर्थमप्युक्तवानित्यर्थः। एवमुत्तरावधि कृत्यं प्रथमस्कन्धे निरूपितमिति ॥४०॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मज श्रीवल्लभदीक्षित-
विरचितायां प्रथमस्कन्धे ऊनविंशोऽध्यायः ॥१९॥

SRI SUBODHINI: King Parikshit had rendered the “praise” (Stuti) of Sri Sukadeva. He spoke in words, which expressed his intense love for Sri Sukadeva, while he asked his questions. He did not ask his questions in an indirect way! All these questions will be answered by Sri Sukadeva in the beginning of the second canto.

Sri Sukadeva was a knower of “Brahman”. He could answer all these questions, as he knew fully the “path of Dharma” (righteousness). Manu, the law giver has written that, “If, for a question asked in the Assembly, an answer is not given or a wrong answer is given, then this person is considered as harmful to all human beings.” Sri Sukadeva was fully aware of this. He who knows, but does not speak or answer, is considered also as “negative”. HERE, SRI SUKADEVA IS HAILED AS OUR “BHAGAVAN” HIMSELF! HE IS THE SON OF BHAGAVAN VEDA VYAASA. If Sri Sukadeva does not give the replies, then the very purpose of Sri Veda Vyaasa making the “Bhagavatam” will go wasted! Sri Sukadeva has been originated through Sri Veda Vyaasa for the giving of Sri Bhagavatam only. This “duty” has enjoined on him, and with a view to discharge this “duty” (of giving of Sri Bhagavatam), Sri Sukadeva began to give his replies. In this way, this factor of Sri Sukadeva’s

reply, which is about to be given, has been explained in this first canto.

Now the 2 Kaarikaas, which have been written pertaining to our Sri Mahaprabhuji's "Sri Subodhini" towards the end of this commentary, are being given below.

आद्यस्कन्धस्य विवृतिः श्रीकृष्णचरणाम्बुजे।
निवेदिताऽतियत्नेन वाक्पुष्पाञ्जलिरुज्ज्वला॥ (१)
सुज्ञेषु हस्तयुगलं पुरतो निधाय
विज्ञापयामि मुखैरिपदाब्जनिष्ठः।
उच्छृङ्खलाऽपि विवृतिर्मम चिन्तनीया
श्रीकृष्णपादयुगले विनिवेशितेति॥ (२)

KARIKAAS 1 and 2 Meaning: "For the sake of commenting on the first canto, the offering of prostrations in the form of flowers consisting of inspired words, with great efforts, has been consecrated to the lotus feet of our Lord Sri Krishna! (1)

"Our Sri Mahaprabhuji has expressed his "Bhaava" (attitude) clearly in this way. He says, "I am fully devoted to the lotus feet of our Lord Sri Krishna, who is the destroyer of the demon Mura! Those, who are in the know of the highest knowledge, I stand before them, with my two uplifted hands and appeal to them, that this commentary of mine may have violated the rules and regulations of "Maryaada" (proper order). But as this commentary has been placed at the holy feet of our Lord Sri Krishna, as an act of consecration, kindly treat this as appropriate to be meditated and thought upon!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 19 of Canto I of Shri Mahā Bhāgavata Purāna.

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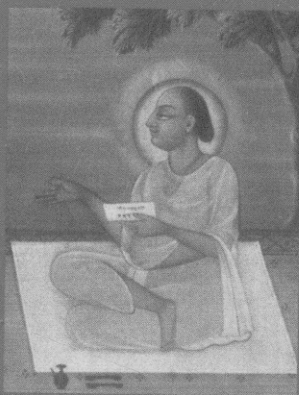
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निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुर्होरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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